

BṚIHADÂRAṆYAKA UPANIṢAD

FIRST ADHYÂYA.

FIRST BRAHMANA.

PEACE CHANT.

बृहदारण्यकोपनिषत् ।

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

ओं Om. पूर्णम् Pûrṇam, full. अदस् Adas, that ; the Root-form from which all avatârâs descend. पूर्णम् Pûrṇam, full. इदम् Idam, this ; the avatâra-form. पूर्णात् Purṇât, from the full (the Root-form). पूर्णम् Pûrṇam, the full (the avatâra-form). उदच्यते Udachyate, comes out. पूर्णस्य Pûrṇasya, of the Full (the Root-form). पूर्णं Pûrṇam, the full (the avatâra-form). आदाय Âdâya, grasping, withdrawing in Himself, uniting. पूर्णं Pûrṇam, the Full (the Root-form). एव Eva, alone. अवशिष्यते Avaśiṣyate, remains.

Om. That (Root-form) is Full, this (avatâra-form) is full ; from Full, the full emanates. When this full is withdrawn in that Full, the Full alone remains.

MANTRA I. 1. 1.

ॐ उषा वा अश्वस्य मेध्यस्य शिरः ॥ सूर्यश्चक्षुर्वातः प्राणो व्यात्तमग्निर्वैश्वानरः संवत्सर आत्माश्वस्य मेध्यस्य ॥ द्यौः पृष्ठमन्तरिक्षमुदरं पृथिवी पाजस्यम् । दिशः पार्श्वे अवान्तरदिशः पर्शव ऋतवोऽङ्गानि मासाश्चार्धमासाश्च पर्वाण्यहोरात्राणि प्रतिष्ठा नक्षत्राण्यस्थीनि नभो मांसानि ऊवध्यं सिकताः सिन्धवो गुदा यकृच्च क्लोमानश्च पर्वता ओषधयश्च वनस्पतयश्च लोमानि ॥ उद्यन् पूर्वार्धो निम्लोचञ्जघनार्धो तद्विजृम्भते यद्विद्योतते यद्विधूनते तत्स्तनयति यन्मेहति तद्वर्षति वागेवास्य वाक् ॥१॥

ओम् Om, a word of auspiciousness. उषा Uṣâ, Dawn ; the goddess of wisdom. वै Vai, verily. मेध्यस्य Medhyasya, deserving sacrifice which is termed Medha ; to

whom prayers are offered and sacrifices are made ; of the sacred. अश्वस्य Aśvasya, of the horse. The Lord is also called Aśva because He took this form once. He (together with Brahmâ also in the form of a horse) is present in the body of the sacrificial horse. शिरः Śiraḥ, head ; in the head. सूर्यः Sûryaḥ, the Sun (god). चक्षुः Chakṣuḥ, the eye; in the eye. वातः Vâtaḥ, the Wind-god. प्राणः Prâṇaḥ, the breath ; in the breath. वैश्वानरः Vaiśvânaraḥ, named Vaiśvânara. अग्निः Agni, fire ; the Fire-god. व्यात्तम् Vyâttam, open mouth ; in the open mouth. संवत्सरः Samvatsaraḥ, the year (Brahmâ, the nourisher of his offspring). आत्मा Âtmâ, the whole body ; in the whole body. द्यौः Dyauḥ, heavens ; the God of the heavens. पृष्ठम् Priṣṭham, the back ; on the back. अन्तरिक्षम् Antarîkṣam, the space ; the god of space, He is विघ्नेश सून्नुः ; उदरम् Udaram, the belly ; in the belly. पृथिवी Prithivî, the earth ; the Earth-god. पाजस्यं Pâjasyam, the feet ; in the feet. दिशः Diśâḥ, the four quarters ; the four gods presiding in the four directions, North, South, East, and West. पार्श्वे Pârśve, the two sides ; in the two sides. अवांतरदिशः Avântaradiśaḥ the intermediate quarters, the presiding deities of the four intermediate quarters, N-E., S-E., S-W., and N-W. परिशवः Pariśavaḥ, the extremities of the bones of the sides (ribs called परिशवः, or पर्शवः) ऋतवः Ritavaḥ, the seasons ; the gods presiding over the seasons, six in number. अंगानि Angâni, the limbs ; in the limbs, the head, the four hoofs and the tail, altogether six in number. मासाः Mâsâḥ, the months ; the gods of the months. च Cha, and. अर्धमासाः Ardha mâsâḥ, half months ; the presiding deities thereof. पर्वाणि Parvâṇi, joints ; in the joints, the principal as well as minor joints. अहोरात्राणि Ahorâtrâṇi, the days and nights ; their presiding deities. प्रतिष्ठा Pratiṣthâ, the legs ; in the legs. नक्षत्राणि Nakṣatrâṇi, the stars ; their presiding deities. अस्थीनि Asthîni, the bones ; in the bones. नभः Nabhaḥ, the sky ; the presiding deity of the sky. He is विघ्नेश ॥ मांसानि Mânsâni, flesh ; in the flesh. सिकताः Sikatâḥ, sands ; the presiding deities thereof. उवध्यम् Uvadhyam, dung ; in the dung. सिंधवः Sindhavaḥ, the rivers ; the presiding deities of the rivers. गुदाः Gudâḥ, the intestines ; in the intestines. पर्वताः Parvatâḥ, mountains ; the presiding gods thereof. यकृत् Yakrit, the liver ; in the liver. च Cha, and. क्लोमानः Klomânaḥ, the lungs ; in the lungs. ओषधयः Oṣadhayaḥ, the grain plants ; their presiding deities. The annual plants. वनस्पतयः Vanaspatayaḥ, the large trees (that bear fruit apparently without any blossoms) ; the presiding deities of the trees. लोमानि Lomâni, the hairs of the body ; in the hairs of the body. उद्यन् Udyan, the rising Sun. पूर्वार्धः Purvârdhaḥ, the upper half of the body from the navel upwards. निम्लोचन् Nimlochan, the setting (Sun). जघनार्धः Jaghanârdhaḥ, the hinder part of the body ; the lower part of the body from the navel downwards, containing hips, loins, etc. यत् Yat, whatever ; the god who विद्योतते Vidyotate, lightens, flashes ; a lightning. तत् Tat, that. विजृम्भते Vijrimbhate, yawns, gapes. यत् Yat, whatever ; the god who स्तनयति Stanayati, roars (as thunder). तत् Tat, that. विधूनते Vidhûnate, shakes the body (or the skin). यत् Yat, whatever ; the god who वर्षति Varṣati, rains, falls as shower ; the presiding god of the shower. तत् Tat, that. मेहति Mehati, urinates. वाक् Vâk, speech ; the presiding deity thereof. एव Eva, verily. अस्य Asya, His ; of Hari who is in the sacrificial horse. वाक् Vâk, sound, neighing.

1. Uṣâ, (the goddess of knowledge) is verily (in) the head of the sacrificial horse, the Sun-god is (in) the eye. The Wind-god Vâyu is (in) the breath. (The Fire-god named) Vaiśvânara Agni is (in) the open mouth. (Brahmâ called) Samvatsara (the nourisher of his offspring) is (in the) whole body : (on the) back is (the god) of the heavens : (the god of) space is (in) the belly. The Earth-god is (in) the foot : (the gods of) the four quarters are (in) the two sides of that horse : (the gods of) the intermediate quarters in the extremities of the bones of the sides. (In) the six limbs are the (six) presiding deities of the season. The Month-gods and the gods of the fortnights are in the joints. (The god of) the day and (that of) the night are (in) the legs : (the presiding deities of) the stars are (in) the bones. The Sky-god is (in) the flesh ; (the presiding deities of) the sands are (in) the dung. (In) the intestines are (the gods of) the rivers ; (in) the liver and (in) the lungs are (the gods of) the mountains. (The gods of) the annual plants as well as (those of) the large trees are (in) the hairs (of the body). (In) the upper half of the body is (the god that presides over) the rising (Sun). (The god that presides over) the setting sun is (in) the lower part (of the body). (The god that gives light as) lightning is in the yawning. (The god that presides over) the roaring of the clouds is (in) the shaking of the skin. The (god that comes down in the form of) shower is (in) the urination. (The goddess of) speech is in the voice (neighing).—1.

MADHVA'S SALUTATION.

To Lakṣmí and Hayagrîva be my salutation. To Hayagrîva (attended by Lakṣmî), in the form of Śrî Râma, the form in which He is always present in the heart of Hanumân. To Hayagrîva (attended by Lakṣmî) in the form of Śrî Kriṣṇa, the form in which He is always present in the heart of Bhîma. To Hayagrîva attended by Lakṣmî in the form of Vedavyâsa, the form in which He is always present in the heart of Madhva.

Viṣṇu do I always adore, Viṣṇu who rules over the Prâṇa and other Vâyus ; who is the treasure-house of eternal bliss ; who is not

at all touched by any sort of impurity ; who pervades all things in the world ; who is the Full (full in all times, full in all places and full in all qualities) ; Viṣṇu who is the Lord of Prakṛiti, who knows no birth, who is not at all like anything that we know. Viṣṇu who is eternal and knows no decay ; He who is Omniscient and Omnipotent, Viṣṇu who is Himself the source of all sorts of energies, Viṣṇu who is always adored by all the Devas, all the Munis, and all the sons of Manu ; Viṣṇu from whom proceed the creation and destruction of this world, and all the movements and the changes that are going on in it, and Viṣṇu from whom comes the eternal bliss to all.

INTRODUCTION.

It is thus in the Varâha Purâṇa :—

"In the beginning of creation, the four-faced god Brahmâ adored Viṣṇu, the Lord of Lakṣmî (with the verses of this Upaniṣad). He recited it to Sûrya exactly again and Sûrya recited it to Yâjñavalkya. This Upaniṣad is called Vâjsaneyin because when the Sun recited it to Yâjña-valkya, he assumed the form of a horse of the class of Vâji. Since Yâjñavalkya taught it to Kaṇva, it is also called Kaṇvopaniṣad."

It is thus in the Pradhyâna :—

" The Lord Janârdana (Viṣṇu) having assumed the form of a horse (aśva) created Brahmâ who also assumed the form of a horse (aśva). Viṣṇu Himself is present in the form of a horse within Brahmâ, when he assumed that form. It has been said in the Śruti, that the sacrificial horse is the representative of both Brahmâ and Viṣṇu. It, therefore, may be said that the whole world is present in the body of the sacrificial horse, for the whole world rests in the different parts of the bodies of both Brahmâ and Viṣṇu."

In the Garuḍa Purâṇa it has been said : Uchchaihśrava is present in the body of the sacrificial horse in which is Keśava, the Lord of the whole world, and Brahmâ is in Uchchaihśrava and Viṣṇu again is in Chatur-mukha (Brahmâ).

'Mountains' and 'sands', 'rivers', 'wells' and 'tanks' 'sacrificial offerings,' 'potsherds,' and 'sacrificial posts' are all names of Devatas. It has been mentioned in the Nârada Saṁhitâ that these are the names of Devatas and these think themselves as separate from the Supreme God. These words, mountain etc., are the names of Viṣṇu also, because He possesses in superabundance all the qualities which the etymology of these words (Parvata etc.) denotes.

In phrases like Uṣâ śiraḥ [Uṣâ (is) head], nâma Brahman (name is Brahman. See Chh. Up.) and Tat twam asi (That thou art. See Chh. Up.),

and in all other such phrases (where two words stand in a case of apposition), the nominative is to be explained as Locative. It may everywhere also be explained as an Ablative, or a Genitive, or a Dative or an Instrumental case also.

Note.—Thus Uṣâ śiraḥ "Dawn is the head", should be translated "Dawn is *in* the head" (Locative case), or "Dawn *comes out of* the head" (Ablative), or "Dawn *belongs to* the head" (Gen.), or "Dawn is *for the sake of* the head" (Dative), or "Dawn is *through* the head" (Instrumental).

Similarly the famous logion "tat twam asi" does not mean "Thou art That" but should be interpreted as "Thou art *in* That", or "Thou art *from* That", or "Thou art *of* That or belongest to That", or "Thou art for the sake of That", etc.

So also other words, like phrases denoting identity, should be explained as denoting objects (not identical with the Lord, but as existing) in Him.

These objects (such as the goddess of Dawn etc.) can never be identical with Him, for each has its own separate form always.

Or they (Uṣâ etc.) may be taken to imply the names of the different parts of the body of the Lord, (and then their primary meaning is to be taken).*

It has been thus said in the Brahma-Tarka :—The Prathamâ Vibhakti stands for all the seven Vibhaktis, and the sense varies accordingly.

Since Viṣṇu pervades every part of the horse's body, therefore, whatever is in the body of Viṣṇu, may be said to be in the body of the sacrificial horse also.

The phrase Aśvasya Medhyasya अश्वस्य मेध्यस्य (though it could have been supplied from the preceding portion) has been repeated (in the above Mantra), in order to indicate that the description does not apply to any particular horse, at any particular moment of history, but to every sacrificial horse.

The constant repetitions found in the scriptures are for the purpose of indicating the pervasion of the quality repeated in every individual, (*i.e.*, to say it is an universal proposition), or that it has some deeper meaning (than is apparent on the surface), or that though the thing may not be clear to the reason, yet deeper thinking would make it clear.

The earth is called the dung of Viṣṇu on account of its hardness. The sands form the part of the earth. This is why sands have been called dung in the Mantra. Though the earth has been said to be in the leg of Viṣṇu, and again she is said to be in His dung, there is, however, no contradiction in this; for the presiding deities of leg, dung etc. are referred to there, and they have many forms. Moreov.r, it shows the glory

of the Lord (that one and the same thing as earth should be in two different places).

The intermediate points are described as the bones and tails of the sacrificial horse (Viṣṇu); the directions East and West represent the two sides of the horse.

Note.—In this way, Usâ would mean "refulgent" and so on. Thus: "The Head of the sacred aśva is refulgent, etc."

The head, the four hoofs and the tail are called the six seasons. Brahmā the presiding deity of the (cosmic) year pervades the whole body of the Sacred Horse.

The liver and the lungs are the two pieces of flesh (on the right and the left of the heart), the presiding deities of mountain are they.

All rivers are in the intestines. Thus is this ancient Viṣṇu all-containing.

Moreover, Vighneśa, the presiding deity of firmament, dwells always in the flesh of Viṣṇu. The son of Vighneśa is the presiding deity of the middle space, and is in the belly of the Lord.

MANTRA I. 1. 2.

अहर्वा अश्वं पुरस्तान्महिमान्वजायत तस्य पूर्वे समुद्रे योनी रात्रिरेनं पश्चान्महिमान्वजायत तस्यापरे समुद्रे योनिरेतौ वा अश्वं महिमानावभितः संबभूवतुः । हयो भूत्वा देवानवहद्वाजी गन्धर्वानर्वाऽसुरानश्वो मनुष्यान् समुद्र एवास्य बन्धुः समुद्रो योनिः ॥ २ ॥ इति प्रथमं ब्राह्मणम् ॥ १ ॥

अश्वं Aśvam, the horse, of the Horse. पुरस्तात् Purastât, the front part. महिमा Mahimâ, called Mahiman (महिमन्). The front and hinder parts of the horse to be used in the Sacrifice are called Mahiman (its greatness) because these two parts are thrown into the fire at the time of performing homa (होम). अहः Ahaḥ, the day; the god who thinks that I am the day. He is Manmatha (मन्मथ) अन्वजायत Anvajâyata, was. वै Vai, verily. तस्य Tasya, his, its; of Manmatha (मन्मथ) who thinks himself to be the Mahiman (the front part of the horse) and who has been mentioned by the word Ahaḥ. (अहः) पूर्वे Pûrve, in the Higher, existing from before the creation; therefore without beginning; chief. समुद्रे Samûdre, in the perfect; in Hari called Samûdra in whom the best of the qualities always prevail or because He is the best of (superior to) all. योनिः Yoniḥ, origin; birth. एनं Enam, of this horse. पश्चात् Paśchât, the hinder part. महिमा Mahimâ called Mahiman (महिमन्). रात्रिः Râtriḥ, the night; the goddess of night. She is Rati. (रतिः). अन्वजायत Anvajâyata, was. तस्या Tasyâ, her; of the presiding god of the Mahiman (महिमन्) and the hinder part of the horse who is none but Rati (रतिः).

अपरे Apare, in the lower, inferior. समुद्रे Samudre, in the perfect, in the Chaturmukha (चतुर्मुख) Brahmâ. योनिः Yoniḥ, the origin. एतौ Etau, these two. महिमानौ Mahimanau, Mahimans, both the front and the hinder parts of the horse; Manmatha and Rati. वै Vai, verily. अश्वमभितः Aśvamabhitaḥ, in the front and hinder parts of the horse's body. संबभूवतुः Sambabhûvatuḥ, were. हयः Hayaḥ, horse called so, a racer, the destroyer of enemies. The Lord is called Hayaḥ. (हयः), because he goes killing the enemies of the gods (हन् to kill and या to go). भूत्वा Bhutvâ, being or becoming. देवान् Devân, the gods. अवहत Avahat, carried. वाजी Vâjî, the war-horse, the stallion. गंधर्वान् Gandharvân, the Gandharvas. Some of the Gandharvas are the messengers of the gods and therefore always busy in war, while others are given to music, dancing &c. अर्वा Arvâ, a fleet horse, a runner. असुरान् Asurân, the Asuras. अश्वः Aśvaḥ, the horse of swift movement, but not so swift as those of the gods, Gandharvas, etc. A quick-goer, a swift-mover. मनुष्यान् Manuşyân, men. अस्य Asya, His; of Hari. Samudra, the Lord Hari is called समुद्रः Samudra or the Perfect. एव Eva, only, certainly. बंधुः Bandhuḥ, one who helps. समुद्रः Samudraḥ, the Lord Hari called Samudra. योनिः Yoniḥ, cause (of variety of classes) such as Haya, Vâjî &c.

2. The front part of the horse termed Mahimâ (glory) was (Manmatha, the presiding deity of) the day. His (Manmatha's) origin was (in Hari known as) the Pûrva Samudra (or the Higher Perfect). His hinder part (also called Mahimâ) was (the goddess of) the night (Rati). Her origin was (in the Chaturmukha, the four-faced god Brahmâ) or the Lower Perfect. These two Mahimans form the two parts of the horse's body. He, pervading the form of the horse of the class Haya, carried the Devas. (He), pervading the form of the horse of the Vâji class, carried the Gandharvas. He becoming (pervading) the horse of the class Arvan, carried the Asuras. Becoming (pervading) horse (he) carried men. Verily the Lord, called Aśva or the Swift and called also Samudra or the Perfect, is certainly the helper of this (sacrificial horse). The Lord called Samudra (Perfect) is the cause of the varieties of the horses.—2.

The end of First Brâhmaṇa termed Aśva.

MADHVA'S COMMENTARY.

It is thus in the Garuḍa Purâṇa :—

"The front and the hinder parts of the sacrificial horse are called Grahas (ग्रहाः) and Mahimânas (महिमानः); Grahas, because only these are

taken out of the whole body, and Mahimânas, because in this is their *greatness.* The gods that preside over those parts think themselves as Ahaḥ (अहर्) or day, and Ratri (रात्रि:) or night; and those two gods are Kâmaḥ (काम:) or Manmatha, (Cupid); and Rati (रति:). Kâma was born of Viṣṇu and Rati was born of Brahmâ. Viṣṇu is called Pûrvasamudra (the Prime Perfect) because all the best qualities are found in Him, (samudrekât), and it is through a transferred epithet or a figure of speech, that Brahmâ is also called Samudra (Perfect). The horses of the Devas are possessed by Haya (हय), the destroyer of the enemies, the Lord so called, because He assumed the form of a horse, in order to kill the enemies of the Devas. The horses of the Gandharvas are possessed by Vâji (वाजि) a War-horse, the form assumed by the Lord. So the horses of the Asuras are possessed by the Lord Arvan as great-goer, and those of men are possessed by the Lord Aśva, the swift-mover. The Lord is verily the helper of all these varieties of horses (and it is through Him that they perform their great feats).

Viṣṇu when He was Haya, Vâji, Arvah, and Aśva took his rise from Himself called Samudra. It must not, however, be thought that the Samudra is different from these forms, as the father is different from the son. These four are not different Gods but Samudra Himself. If one should ask how can this be so, the answer is, it is through the Lord's Aiśvarya or supernal power that He is both the cause and the effect. Lord Hari is called Haya because he goes killing the enemies.

He is called Vâji because He is always engaged in war and Arva because of his great going; and Aśva because of his fast movement.

Note.—ह of हन् "to kill," and य of या "to go," gives हय: "the racer" वाज means "war;" and वाजिन् "a war-horse," ऋ means "to go;" with the affix वन् we get "Arvan," "the stallion." From आशु "quick," we have Aśva. The above extract from the Garuḍa Purâṇa shows the etymology of the words Haya &c., but the Upaniṣad says that the horses of the Devas are called Haya, that of the Gandharvas, Vâji &c. It has no reference to their etymology. The commentator explains this, thus in his own words :—

The Lord Viṣṇu gets the name of Haya etc., because He dwells in the Vâhanas (carriers) of the Devas &c., called Haya &c; and because He is the Agent that gives powers to those Vâhanas to perform their feats.

But the horses of the Asuras also kill their enemies, why are they not called Hayas? The commentator answers this by giving the following extract from the Skanda Purâṇa :—

It is thus in the Skânda :—

The horses of the Devas always go as a rule and fall on the heads of the enemies, in order to kill them. (This being their preeminent quality), they are called Haya. (They are trained to kill.) The horses of the Asuras are trained in fleetness: and possess *pre-eminently* that quality of swiftness. While the horses of human beings are merely swift-goers.

(This shows the difference between Arvan and Aśva. Both have swiftness as their quality, but in varying degrees.)

The Devas are constantly fighting and so their horse is called Haya ("Death movement,") but why are Gandharva's horses called "fighters." The commentator replies to this by quoting an authority :—

Moreover it is said :—"Because the Gandharvas, as followers of the Devas, are constantly engaged in war (as scouts or spies &c.,) therefore, they are also called warriors. The Devas engage in battle only then when (their vanguard) the Gandharvas are (either repulsed or are) not strong enough ; because they (the devas) are the masters."

Note :—But the Gandharvas are well-known as a race of celestial singers. How are they called "fighters" here? To this the commentator answers by quoting the same authority :—

And also, some Gandharvas are constantly engaged in singing, others are dancers ; some are constantly engaged in playing on musical instruments, while others are secret spies and scouts and hence called "Charaka."

Here ends the commentary of Srî Ânandatîrtha, called also Madhva, on the Aśva Brâhmaṇa.

SECOND BRAHMANA.

MANTRA I. 2. 1.

नैवेह किंचनाग्र आसीन्मृत्युनैवेदमावृतमासीत् । अशनाययाअशनाया हि मृत्युः तन्मनोऽकुरुतात्मन्वी स्यामिति ॥

सोऽर्चन्नचरत्तस्यार्चत आपोजायन्तार्चते वै मेकमभूदिति तदेवार्कस्यार्कत्वम् । कꣳ ह वा अस्मै भवति यएवमेतदर्कस्यार्कत्वं वेद ॥ १ ॥

इह Iha, here in this. अग्रे Agre, before; before the world came into existence ; in Pralaya. किंचन Kinchana, anything. न Na, not. एव Eva, Truly, verily. आसीत् Âsît, there was. अशनायया Aśanâyayá, hunger, the World-leader. मृत्युना Mrityunâ, by death ; by Hari in his Destructive form. इदं Idaṃ, this (eternal world). आवृतम् Âvṛitam, overwhelmed, covered. आसीत् Âsît, was. हि Hi, it is well known in the Śrutis, verily. अशनाया Aśanâyâ, the World-leader ; अश्=world, नाय=leader. मृत्युः Mṛityuḥ, death. The destroyer Hari. तत् Tat, therefore, as there was nothing else. मनः Manaḥ, mind. अकुरुत Akuruta, did, directed, made up. आत्मन्वी Âtmanvî, having a body or invested with a body. स्याम् Syâma, let me be. इति Iti, this. सः Saḥ, He ; Hari in his Destructive form. अर्चन् Archan, worshipping. अचरत् Acharat, performed. अर्चतः Archataḥ, while worshipping. तस्य Tasya, his, from him. आपः Âpaḥ, water. अजायन्त Ajâyanta, made their appearance, came into existence. अर्चतः

Archataḥ, while worshipping ownself. मे Me, the genitive of aham " the unavoidable " to the Aham; to the Supreme. कम् Kam, pleasant, water. The word *ka* has two meanings, happiness and water. Here the word *ka* means pleasure. अभूत् Abhût, made its appearance. इति Iti, this. तत Tat, that. एव Eva, certainly. अर्कस्य Arkasya, of the water. अर्कत्वं Arkatvam, the reason of being called Arka. वै Vai, it is well known. कम् Kam, happiness. हवै Havai, verily. अस्मै Asmai, to him. भवति Bhavati, is. यः Yaḥ, whoever. एवं Evam, thus. एतद् Etad, this. अर्कस्य Arkasya, of the water. अर्कत्वं Arkatvam, the reason of being called Arka. वेद Veda, knows.

1. There was nothing here indeed before (the creation began). By the Destroyer alone was this enveloped; by the World-ruler. For the Destroyer is verily the World-ruler. (Because he was alone), therefore he thought " Let me have (a world as my) body." He moved about worshipping (*i.e.*, undulating as in Pûja). From him so worshipping (vibrating) waters were produced. While worshipping verily there arose (also) pleasure for the Supreme (Viṣṇu). This is why the waters are called arka (the pleasure of worship). Surely there is pleasure for him who thus knows why waters are called arka.—3.

Note.—Arka " water " thus etymologically means " the pleasure of prayer." There is a pleasure in worshipping the Lord which all pious souls know. In every religion, water is a means of worship. Before prayers, the Muhammadans perform their ablution with water, the Christians have their baptism with water; the Hindus perform their âchmana with water. Every lîla of the Lord produces two effects—a subjective, and an objective. The Archanâ or the lîla of worship, produced as its subjective result *pleasure*, and the objective result *waters*. Therefore, in every act of worship there is pleasure; and waters are used in every devotional exercise. The word *arka*, is thus a compound of *ar+ka*, or the first syllable of archanâ (" worship") : *plus* ka (pleasure).

The first creation of the Lord is not the ordinary water, but the matter in its most subtle form, the highest ether —*arka*—luminiferous ether. Hence arka means the sun, the fire and the air also.

MADHVA'S COMMENTARY.

It is thus in the Brahma-Tarka :—

" In the pralaya (the great dissolution) there existed nothing, except the following:—(1) Viṣṇu, the Destroyer of all, (2) the Goddess Ramâ, (3) as also the Jîvas (the souls), (4) the time, (5) (the Prakriti in her state of) the equilibrium of three potencies (Sattva, Rajas and Tamas), (6) the good and the bad Karmas (of the Jîvas), (7) the Prâṇa (a particular form of Ahaṅkâra), (8) the senses (the organs in their subtle form), (9) the Saṅskâras (residual potencies), and (10) the Vedas."

During the period of dissolution, all these were, however, covered by the Supreme Self indeed. (Thus in one sense nothing existed then but the Supreme Self.)

It is thus in the Brahma Purâṇa :—

" The word Aśanâyâ is formed by the compounding of the two words aśana and naya. This world is called aśana or food, (because it is eaten up, as it were, by the Lord at the time of pralaya). Since the Lord Hari directs (nayati, leads) this world, according to his will, so he is called aśanâyâ (or the Matter-Lord or) the World-Lord, (aśana=world, naya= leader or ruler). He is called Udanya (Water-Lord) because he is the Lord of Karma (Giver of the fruits of Karma. Water typifies Karma)."

Note.—But we find in the Śrutis that Ramâ and others are also world-rulers, they should also be called the "Death, the Enveloper," as here in the Upaniṣad. Why not say that in the Pralaya the world was covered up by Ramâ? To this the commentator answers :—

Though other (minor divinities) are also described in the Śâstras as World-rulers, yet in the Śrutis, He pre-eminently is alone THE RULER, (the others rule through his delegated authority). Hence the Upaniṣad says :— aśanâyâ *hi* mṛityuḥ—the destroyer (Hari) is *verily* the World-ruler.

The word tat (in tan manasakuruta) means tataḥ, therefore (and is not a pronoun meaning " he "). As he alone existed then and nothing else, *therefore*, he made up his mind (to send forth the world and thus become embodied as it were). He willed let me become self-possessed, that is to say, let me possess a body. (The word âtman or self means here " body"). In other words, He made up his mind to create waters.

It is thus in the Brahmâṇḍa :—

" The Lord Viṣṇu being without a body willed "Let me have a body." Because all this (Universe) is the body of Him, the bodiless Viṣṇu ; (hence the creation of the world is said to be the taking of a body by the Lord). (The world is said to be His body) because it is under His control (as the human body is under the control of the Jîva). The God in His essence has verily no body, for consciousness and bliss constitute His real body. That Janârdana, in order to create, began to worship His own self. (It is a universal rule) that a substance created by any particular activity of the Lord shows forth that activity to some extent. Therefore, the waters being created by the worshipping activity of the Lord, are the best means of worshipping (and consecrating all things by sprinkling &c). Though the Lord could have created waters by some other means (or form of His activity), yet in order to endow waters &c. with the quality of worshipfulness, there arose in Him that inclination to worship, (for) He

endows particular objects with the particular energies, by creating them through some particular form of His sportfulness. The whole creation is His playful activity."

Note.—Âtmanvi syam iti (आत्मन्वी स्याम्). The Lord has no body, no form. He is the spirit invisible. When he wished to have a gross body of His own, this world came into existence. So the world may be said to be the gross body of the Lord.

The Lord is of Chidânanda form yet when this thought, the thought of having a gross body, crossed his mind, he began to worship, or in other words he began to exert for creating Âpas (water). A created thing is of the nature of that means which the Lord adopts while creating it. Now while he worshipped in creating water, it is therefore that the water is said to be of the nature of worship or Arka (अर्क). It means the thing in the creation of which Archnâ (अर्चना) or worship was the means adopted.

It has been said in the Brahmâṇḍa Purâṇa that the Lord might have created the world any way he liked as He is Almighty. But He adopted some means in creating it, because He created it in a playful mood.

In the text we find Archate vai me kam abhut, here the word मे does not mean to me and is not to be understood as a pronoun. It is the Genitive of aham and the word Aham is a name of Viṣṇu, meaning he who is never to be abandoned (*a* meaning not, and *heyam* to be abandoned). Aham thus literally means unabandonable, inevitable, supreme. मे the Genitive of Aham means " of the inevitable, of the Supreme Viṣṇu."

[What is the authority for your saying that Aham, a well-known pronoun meaning I means inevitable. The commentator answers this, as well as other implied questions, that the words Yusmad and Tat though generally pronouns are also names of God. He gives the following authority] :—

It is thus in Brahma-Tarka :—

Viṣṇu is to be known as indicated by the word Asmad in all its seven declensions. He is Aham because He cannot be avoided by any one. He as one is ever present with all and everywhere and so it is impossible to get out of Him. Similarly He is expressed by the word Yusmad also in all its declentions ; and when He is referred to as something different from the inner Ruler, the word Tad is applied to Him. Though one He, on account of assuming many forms, is spoken of in the plural number also. As dwelling within the soul He is called Asmad, the I of the very I. As dwelling in the heart, He is spoken of as Yusmad " thou " because (He is then the object of address of all prayers by the worshipper). Thus he is spoken of in twofold ways (as " I " when looked upon as the inmost essence of one's own self ; He is spoken of as " thou " when looked upon as the object of worship and addressee of all prayers dwelling in the heart). Though He is different from all Jîvas, and from all objects as well (He is spoken of as I, Thou and That metaphorically only. He is not to be confounded as identical with the Jîva or any object) for how can there be

any identity of Him who is full of all bliss and other auspicious qualities, with Jîvas who possess only limited happiness and joy.

Note.—In the Mantra it has been said Archato vai me kam abhût.

Here the word मे is the possessive singular form of the pronoun Asmad. It literally means my or mine. It should be taken in the sense of the Lord Viṣṇu who is called Aham unavoidable (अ not and from हेयम् to be given up). The Lord is so called because it is He who stands in front of all the knowledge. No knowledge can there be which has no relation with this Aham. Since the nominative singular form of Asmad also is Aham, therefore all the declensional forms of Asmad are used for those of Aham, and they all mean the Lord Viṣṇu. Such is the case here and in other places in this Upaniṣad. Again when Aham or the Lord Viṣṇu is not the direct subject or object of knowledge the word Yusmad and all its declensional forms are used to speak of Lord Viṣṇu.

Now the question may arise since the Lord Viṣṇu is one, there is no second or third. No duality or plurality is possible in Him. How then the dual and plural forms of Yusmad and Asmad can be used, to indicate the Lord? In answer it may be said, the Lord through His Aiśvaryas or supernatural power may assume various forms. So various terms (either in singular, dual or plural) may be used to indicate the Lord. Again sometimes He is indicated by the terms Yusmad and sometimes by the term Asmad according to his position in the hearts of all the Jîvas, *i.e.*, when he is direct subject of knowledge He is indicated by Asmad and when He is object of indirect knowledge He is indicated by Yusmad, and they are used to indicate the Jîvas also. Therefore doubts may arise whether the Jîva and the Lord are one. It must be borne in mind that the Jîva and the Lord are never one and the same. There is always an impassable gulf between them. The Lord is All-bliss whilst the Jîva is not so, he is subject to misery. Such is the eternal difference between the Jîva and the Lord.

The commentator next gives an authority for explaining Arka as a compound of Ar and Ka :—

It is thus in the Vyâsa Nirukta :—

The water is called Ka because it is the source of pleasure. It is called Arka because it was produced by Viṣṇu by means of Archana or worship.

Arka thus means that which is produced by means of worship and which is the cause of producing pleasure. The word Ka in the Mantra Kam ha va asmai bhavati means pleasure comes to Him.

It is thus in the Mahâtamya :—

He who knows the production of water, the source of pleasure, from Viṣṇu, he after attaining Mukti, gets verily happiness through the grace of Viṣṇu.

Note.—In the Nirukta of Vyâsa it has been said that the term Ka is applied to water, because water is one of the sources of happiness or pleasure ; and since it was produced by Viṣṇu by means of Archana or worship Ka or water is also meant by the term Arka. Therefore Kam ha va asmai bhavati, here the term ka means happiness and not water. So the explanation of the Mantra is He who knows that Viṣṇu is the source from which water was produced, Ka or happiness comes upon him through the grace of the Lord and he is liberated from the miseries of the world.

MANTRA I. 2. 2.

आपो वा अर्कस्तद्यदपाꣳ शर आसीत्समहन्यत । सा पृथिव्यभवत्तस्यामश्राम्यत्तस्य श्रान्तस्य तप्तस्य तेजो रसो निरवर्तताग्निः ॥ १।२।२ ॥

आप: Âpaḥ, the waters. वै Vai, to be sure, verily. अर्क: Arkaḥ, what is called Arka. तत् Tat, in those; *should be* तत्र in those waters. अपाम् Apâm, of waters. यत् Yat, what was; *should be* य: शर: Śaraḥ, foam. आसीत् Âsîta, was. तत् Tat, that; should be स: that foam. समहन्यत Samahanyata, became condensed by the Lord putting in it His seed. सा Sâ, that, the condensed foam and seed. पृथिवी Pṛthivî, the earth, the cosmic egg. अभवत् Abhavat, became. तस्याम् Tasyâm, there, within that cosmic egg. अश्राम्यत् Aśrâmyat, lay down. The subject of the verb is mṛityu. Then while so lying within the cosmic egg, He thought "let there be Agni." The sentence, let there be Agni, should be supplied to complete the sense. तस्य Tasya, His. श्रान्तस्य Śrântasya, so lying (within the egg). तप्तस्य Taptasya, meditating intently (on the production of Agni). तेजोरस: Tejorasaḥ, essence of strength; the essence of all the energies. अग्नि: Agniḥ, the chief of the Vâyus or vital airs. He is called Agni because He was the first of all that were born. (अग्रजत्वात्) He was the chief of all (अग्रणीत्वात्) and He was the leader of all that have the corporeal form. (अंगिनाम् नेतृत्वात्) निरवर्तत Nirvartata, took its rise, was produced or born.

2. Verily the waters are arka. There what was the foam of those waters, that became condensed (by the discharge in them of the Divine seed). This became the Earth (the cosmic egg). In that He lay down: There as He lay intently thinking ("let there be Agni") from Him arose Agni (*i. e.*, Vâyu, the chief of the vital airs)—Agni, who is the essence of all the energies (of the world).—4.

MADHVA'S COMMENTARY.

The word Arka is generally used to mean the sun. Doubt may arise whether the word Âpaḥ in the preceding Mantra may not mean the sun. To avoid this doubt, it has been repeated "Âpovâ arka". "The water verily is arka". The word arka here does not mean the sun, but it denotes the water only.

The word śaraḥ (शर:) means the condensed form of any liquid (like cream on milk or foam on water; and it does not mean here 'arrow or reed').

So the Mantra Tatra yaḥ śara âsit &c., should be understood thus: —the foamy portion of the (cosmic) waters became hard (for the Lord

put His seed in it), and it became Pṛithvi meaning the Brahmâṇḍa or the cosmic egg.

It is thus in the Pravṛitta :—" The portion of water in the form of foam became hardened and took the form of earth, and in that (Pṛithvî) lay down the Lord Janârdana. When (He was thus reclining) that King of gods intensely thought on "let there be Agni", and the result of His thought was that Vâyu came into existence; and this Vâyu passes by the name of Agni; because Agni literally means the first-born (Agraja) and also "the leader" or "chief" (Agraṇi).

The word Aśrâmyat in the Mantra may mean "became tired" (as some explain it) or "lay down". Since exhaustion there cannot be in the Lord, this word cannot mean "became fatigued"; but means "lay down".

It is thus in the Brahma-Tarka :—

"The word Śram has both meanings "to be fatigued", and "to lie down". In the case of the Lord Hari, the meaning "to be fatigued" is inapplicable, for exhausted He never becomes. Therefore, Śram applied to Hari means " to lie down ".

Moreover the Locative case, Tasyâm (Pṛithivyâm) would be more appropriate in the latter sense only.

Śram in the sense of "to feel fatigued" is a mental quality and it cannot be applied to earth (Tasyâm aśrâmyat would have then to be translated—he felt fatigued *in that earth* :) and metaphorically "he rested in that owing to fatigue". But this is a laborious explanation and should be avoided, when a simpler explanation is possible.

It has also been said in the Mukti Saṁhitâ; "Viṣṇu after having created this earth, lay down in the white island (Śvetadvîpa) on Ananta in the midst of the ocean, whilst Mukta Puruṣas chanted songs of praise on all sides of Him.

There is the word "Taptasya" used in the Mantra, and it means Âlochanâ Yukstya or revolving something in the mind or intently thinking something. Therefore, "Taptasya tasya" in the Mantra should be taken in this sense :—" When the Lord Hari began to revolve in His mind what He should do next" and it does not mean "when He became *weary* and suffered *pains*". For suffering the Lord has none.

The words Tejo rasaḥ in the Mantra mean Sâmarthya sârabhûta-essence of energy, ('for the chief Vâyu is the Prime Mover, all cosmic energies proceed from Him).

MANTRA I. 2. 3.

स त्रेधात्मानं व्यकुरुतादित्यं तृतीयं वायुं तृतीयँ स एष प्राणस्त्रेधा विहितः । तस्य प्राची दिक्छिरोऽसौ चासौ चेर्मौ । अथास्य प्रतीची दिक् पुच्छमसौ चासौ च सक्थ्यौ दक्षिणा चोदीची च पार्श्वे द्यौः पृष्ठमन्तरिक्षमुदरमियमुरः ॥ स एषोऽप्सु प्रतिष्ठितो यत्र क्व चैति तदेव प्रतितिष्ठत्येवं विद्वान् ॥ ३ ॥

सः Saḥ, He. The Chief Vâyu called here Agni. आत्मानं Âtmânam, his own-self. त्रेधा Tredhâ, in three kinds, in three modes. व्यकुरुत Vyakuruta, divided. आदित्यं Âdityam, the Sun. तृतीयं Tritîyam, the third. वायुम् Vâyum, the air. तृतीयं Tṛitîyam, the third. (अग्निं Agnim, the fire. तृतीयं Tṛitîyam, the third.) सः Saḥ, he, the Chief Vâyu. एष Eṣa, this. प्राणः Prâṇaḥ. Prâṇa, the Life, the Breath. त्रेधा Tredhâ, into three, threefold. विहितः Vihitaḥ, divided. This Chief Vâyu is imagined as a Tortoise. तस्य Tasya, his. प्राची Prâchî, in the eastern. दिक् Dik, direction. शिरः Śiraḥ, head (is). असौ Asau, this direction, *i.e*, north-east corner, च Cha, and. असौ Asau, this direction, *i.e.*, south-east corner. ईर्मौ Îrmau, the two arms. अथ Atha, and, also. अस्य Asya, his. प्रतीची Pratîchî, in the western. दिक् Dik, direction. पुच्छं Puchchham, hinder part, tail. असौ Asau, this direction, *i.e*, north-west corner. च Cha, and. असौ Asau, this direction, *i.e*, south-west corner. सक्थ्यौ Sakthyau, the two legs. दक्षिणा Dakṣiṇâ, in the southern direction. च Cha, and. उदीची Udîchî, in the northern direction. पार्श्वे Pârśve, the two sides. द्यौः Dyaus, the heavens. पृष्ठं Pṛiṣtham, the back. अंतरिक्षम् Antarikṣam, the sky. उदरम् Udaram, the belly. इयं Iyam, this earth. उरः Uraḥ, the breast. सः Saḥ, he, that. एषः Eṣaḥ, this (tortoised shaped Vâyu). अप्सु Apsu, in the waters (of the egg). प्रतिष्ठितः Pratiṣṭhitaḥ, is established. यत्र Yatra, wherever. क्व Kva, whithersoever. च Cha, and. एति Eti, goes. तत् Tat, there. एव Eva, certainly. प्रतितिष्ठति Pratitiṣṭhati, is established, stands firm. एवं Evam, this. विद्वान् Vîdvân, whoever knows.

3. He (the chief Vâyu) divided himself into three, Àditya (the Sun) a third, Vâyu (the air) a third, (and the fire a third.) It is (this chief Vâyu called also) prâṇa (the Life, the Breath), that was divided into three. (He is imagined as a tortoise with) His head in the east: His two front legs or arms in this (north-east) corner and in this (south-east) corner. Now his tail is in the west. (The other) two legs of his are in this (south-west) corner and in this (north-west) corner. In the south and the north are his two sides. His back is in the heavens, and in the sky is his belly. His

breast is in the earth. This (Chief Vâyu called Prâṇa) is established in the waters (of the cosmic Egg). Whoever knows thus (the glory of the Prâṇa), stands always firm wherever he goes.—5.

MADHVA'S COMMENTARY.

It is thus written in the Prabhanjana (the Vāyu Purâṇa):—

The Vâyu is called Agni, because He is the first or leader (Agraṇi) of all embodied beings (Angin). The Vâyu is also called Âditya because He eats up all (Adan=to eat). The Creator of Vâyu is Lord Janârdana Himself.

Note:—Thus Agni and Âditya, as used in this Upaniṣad, are names of Vâyu. Agni would mean "the chief" and Âditya would mean "the eater."

This Vâyu nourishes or protects the world, by entering the bodies of all creatures in the shape of the vital breath. It is this Vâyu that goes to illumine the world in the form of the sun, and it is the Vâyu itself to whom all sacrifices are made in the form of fire, by all sacrificers.

Note:—Thus the sun and the Agni (fire) have their energy from the Chief Vâyu. When the word Âditya is applied to Vâyu, then its meaning would be "he who goes taking up the life principles of all", as shown in the next verse.

Since he goes out of living beings catching hold of their lives he is called Âditya (Âdit=Âdâya; and yâ=yâti, he who goes taking up the life of all. The word Âyus (life is to be supplied here). In fact He gives *life* or vitality to all).

Note:—If Âditya and Agni are names of Vâyu then why is the sun called Âditya, and why is the fire termed Agni. This question is next answered.

Because the sun and the fire get their energy from the Vâyu, and are thus related to him, therefore they get his names of Âditya and Agni.

Note:—Viṣṇu is known to be the Great Tortoise (Kûrma). How is it that Vâyu is said here to be of the form of tortoise. The commentator answers this in the words of the next verse of the same Vâyu Purâṇa:—

"This Vâyu, who in the form of a tortoise rests in the waters of the cosmic egg and who supports the Ananta, is himself supported by Viṣṇu in the form of the Great Tortoise."

While resting in the waters of the Egg, his four legs rest in the four intermediate corners (north-east, south-east, south-west, and north-west). His breast touches the earth and even goes beyond it on all sides. His sides, back and his head as well are all covered with the waters of the Egg (and surpass it). The Akâsa is in his belly, and the heavens rest on the

back of this all-pervading Lord. Whoever knows this (the all-pervadingness of Vâyu within the Egg) gets a firm stay wherever he may go.

Note:—"Gets a firm stay wherever he may go" is thus explained by the commentator in his own words:—

(A person who by thus knowing the glory of Vâyu becomes Mukta can go wherever he likes) and even so, if he wishes, he can stay anywhere in this cosmos, without being forced to return from it.

It does not mean, that if he wishes to leave that place he cannot leave it, but is forced to remain there. The commentator next quotes an authority for this:—

It is thus in the Adhyâtma:—

"He who worships Vâyu in the form of a tortoise obtains firm stay. Or by his mere willing, he can go to any place wherever he likes, remain there for how long he likes, or may remain there without return, if he so likes."

Note:—The commentator now gives an additional reason for holding that this section refers to Vâyu, and that the mention of the three-foldness is the description of Vâyu and not of Hari:—

The words of the Upaniṣad Sâ eṣa prâṇas tredhâ vihitaḥ (this prâṇa verily is divided into three) also show that the three-foldness here refers to Vâyu and not to Hari (for prâṇa is a well-known name of Vâyu).

Note:—Thus this section deals with Vâyu. It has been mentioned above that the Lord Viṣṇu, in the form of a tortoise supports Vâyu, who also has the form of a tortoise, and who in his turn, supports the Ananta. Thus we have three supporters—(1) Viṣṇu, (2) Vâyu, and (3) the Śeṣa or Ananta. What is the authority for this? The commentator quotes the Viṣṇu Purâṇa as an authority for it.

It is thus in the Vaibhava (the Viṣṇu Purâṇa):

The Lord Hari as the tortoise supports the Egg; Vâyu, in the form of a tortoise, staying within the waters of the Egg, supports the great waters within the Egg. This he does by resting on the tail of the Great Tortoise (Viṣṇu). While the Śeṣa Nâga resting on the tail of the tortoise Vâyu supports all this earth. Thus supported by this Seṣa, the whole earth is supported, with all that is in it.

The commentator next gives an authority for the statement that it is the Vâyu, who in the shape of a tortoise, supports the waters of the cosmic Egg, and that the Upaniṣad refers to Him in the phrase "the head was in the eastern quarter and the arms in this and that quarter, then the tail was in the western quarter and the two legs in this and that quarter" &c.

It is thus written in the Prakriṣṭa (the Viṣṇu Purâṇa).

Of the Vâyu, in the form of a tortoise, the face is towards the east, the two arms are in the north-east and south-east corners, and the two legs are in the north-west and south-west corners.

MANTRA I. 2. 4.

सोऽकामयत द्वितीयो म आत्मा जायेतेति स मनसा वाचं मिथुनꣳसमभवदशनायाँ मृत्युस्तद्यद्रेत आसीत्स संवत्सरोऽभवत् । न ह पुरा ततः संवत्सर आस तमेतावन्तं कालमबिभः । यावान्त्संवत्सरस्तमेतावतः कालस्य परस्तादसृजत । तं जातमभिव्याददात्स भाणमकरोत्सैव वागभवत् ॥ ४ ॥

आत्मा Âtmâ, Self; Virincha or Brahmâ. मे Me, my. द्वितीयः Dvitîyaḥ, second, another, other than Vâyu. जायेत Jâyeta, may be born. इति Iti, this. सः Saḥ, he (Hari). अकामयत Akâmayata, thought, desired. सः Saḥ, he. मनसा Manasâ, through (his) mind; by His mere will. वाचं Vâcham, the goddess Srî, the presiding deity of the Vedas. मिथुनं Mithunam, a pair, a couple. समभवत् Samabhavat, did, made. अशनाया Aśanâyâ, The World-ruler. मृत्युः Mṛityuḥ, the Destroyer. तत् Tat=tena, through that pairing with Śrî. यत् Yat, which, what. रेतः Retaḥ, seed, germ, cause. आसीत् Âsîta, was present. सः Saḥ, he (it, the germ). संवत्सरः Samvatsaraḥ, Brahmâ, literally "the complete joy-giver of his offsprings." He who pleases or feeds the calves who are gods (सम् wholly or thoroughly; वत्स calves and रम्ि to please, to feed). अभवत् Abhavat, took his birth. ततः Tataḥ, before that state. पुरा Purâ, before. संवत्सरः Samvatsaraḥ, Viriñcha, Brahmâ, the joy-giver of the Devas. न Na, not. आस Âsa, was. ह Ha,=Yasmât, because. तम् Tam, him, Virîncha, that fœtus. एतावंतम् Etâvantam, this, so much. काल Kâlam, for twelve months period, time, a period of full twelve months. अबिभः Avibhaḥ, carried or had (in her womb). She bore the Samvatsara in her womb. तम् Tam, that (fœtus). यावान् Yâvân, so much. संवत्सरः Samvatsaraḥ, a year. एतावतः Etavataḥ, this. कालस्य Kâlasya, of period परस्तात् Parastâd, after. असृजत Asṛijata, gave birth to. तं Tam, him, Viriñcha. जातम् Jâtâm, (newly) born. अभि Abhi, towards. व्याददात् Vyâdadât, opened the mouth (in order to eat him up). सः Saḥ, he, Viriñcha. भाणं Bhâṇam, the sound bhân (the sound भाण consisting of भा 'light and knowledge' and ण 'joy,' meaning भगवान् the Lord.) अकरोत् Akarot, made. सा Sâ, the sound, here the presiding goddess of sound. Whose function it is to bring to the mind the meaning of the word immediately after it has been heard. एव Eva, only. वाक् Vâk, the goddess Sarasvati. अभवत् Abhavat, was born.

4. He (Hari) desired.—"Let Âtmâ (Brahmâ) be born as a second (son) to me". He, the Destroyer, the World-ruler of his own (will) paired with (the goddess Śri) called speech. The seed (that was laid in her) became Samvatsara (Brahmâ, the Joy-giver of his children). Before this there was no

Samvatsara, the joy-giver. She bore him for a full period of what is called year. After this period she gave birth to him (Brahmâ). He (the Destroyer) went towards him, with his mouth open, as if to devour him. He (Brahmâ) made the sound "Bhân" (God, the omniscient and all-bliss). (Simultaneously) speech arose.

MADHVA'S COMMENTART.

Note.—Others have explained the passage so kâmayata Dvitiyo ma Âtma Jâyeta as meaning "He, the death, desired let a second body be born of me." This explanation is wrong. The word Âtma here does not mean body, and the commentator tells this in his own words:—

Âtma means Brahmâ, let this Brahmâ be born to me as a second, thus He willed.

The word second is used in reference to Vâyu who was the first-born. But in the Śâstras in some places Vâyu and Brahmâ are described as being born together, and in other places Brahmâ is said to be born first and then Vâyu. How is it that Vâyn is said to be the first-born here. To this the commentator replies:—

Vâyu verily becomes Brahmâ; and in order to show that, the creation of Vâyu has been mentioned first. Thus it is in the Brahma-Tarka:—

Since Vâyu even according to due order attains to the status of Brahmâ, therefore, though as a matter of fact, Vâyu is born along with Brahmâ, the Upaniṣad mentions His being born as prior to Brahmâ. In some places the birth of Brahmâ is mentioned as prior to Vâyu, because the status of Brahmâ is higher than that of Vâyu.

Note.—The creation of Vâyu and Brahmâ is simultaneous, but the scripture sometimes mentions the birth of Vâyu as first and sometimes the birth of Brahmâ as first. When the birth of Vâyu is mentioned as first, it indicates that Vâyu is so high up in creation, being next to Brahmâ only and who invariably takes the position of Brahmâ, when the latter vacates his office, that the creation of Vâyu is mentioned first. When the creation of Brahmâ is mentioned first, it is because his position is the highest in the scale of creation. The question may be asked what is your authority for translating the word Âtmâ as Brahmâ. No lexicons give that meaning to the word Âtmâ. The commentator gives the following authority:—

In the Śabda Nirṇaya it is thus written:—The word Âtmâ, Viriñcha, Sumanas Sudhauta are synonymous of Brahmâ, who is also called Chaturmukha and the first-born (Pûrvaja) and the Prajâpati.

Note.—The above shows that Âtma is a name of Brahmâ. The words Samanasâ vâcham &c., mean by his own will as shown by the commentator below:—

Samanasâ means by his own will, merely because He so desired. Vâcham in the above means the goddess Śri. By his mere desire he paired with or embraced the speech, namely, the goddess Śri.

In the Karaṇa Viveka it is thus written :—

Then the Supreme Lord thus willed "let Brahmâ be born to me as a second" and, He by his mere will paired with the goddess Śri, the presiding deity of the Vedas. She is his energy (and so not different from him) and she is never separate from him and nothing is created without her (because power is never separate from the person possessing the power). From that (union or seed)of the Lord was produced Brahmâ named Samvatsara (the joy-giver of his children). The goddess Ramâ bore that fœtus in her womb for full one year. Then she gave birth to him. As soon as Brahmâ was born, the Lord Purushottama opened his mouth as if to swallow him. Brahmâ cried out Bhân, Hearing that sacred sound the Lord (gave up his intention of swallowing him) and employed him in the act of creation of the world.

Note.—The word Bhân uttered by Brahmâ showed that Brahmâ knew the Lord, for the word Bhân means the luminous Lord of bliss. When the Lord knew from this utterance of Brahmâ that the latter had realized him, He employed him in the subsequent act of creation.

Note.—In the text the word is Aśanâyâm in the Accusative case. This is the reading adopted by Madhva. Other texts however do not adopt this reading. They read it as Aśanâyâ. But Madhva having taken the reading Aśanâyâm explains this m or Bindu thus :—

The word Aśanâyâm should be read as Aśanâyâ without m by dropping the Bindu. It is in case of apposition with Mṛityu.

Note.—But cannot Aśanâyâm qualify Vâcham and then it would mean the Destroyer (Mṛityu) paired with the World-ruler Śrî (Vach) for Śrî is also Aśanâyâ or a World-ruler. This doubt is removed by the commentator in the next line :—

But the Upaniṣad says that the Destroyer is verily the World-ruler (and no inferior deity like Śri &c., is called here Aśanâyâ for World-ruler. Therefore Aśanâyâ is the epithet of Mṛityu or the Destroyer and of no other deity.)

Note.—Why then add an m or Bindu to Aśanâyâ in the text ?, It is a redundancy. To this the commentator replies :—

The force of m or Bindu in the Aśanâyâm is to declare that He is the leader or ruler of all-world systems and not only of this particular world--system.

Note.—But how do you get this extra meaning by the mere fact of the using of an extra letter in the word 'Aśanâyâm'. The commentator answers this by quoting the following Sûtra :—

The employment of extra letters in a word, indicates the possession of extra quality, by the thing denoted by that word.

Note.—The commentator now explains the word Samvatsara.

He who fully (sam) feeds or makes happy (ramayati) his children (vatsa), namely, the Devas and the rest, is called Samvatsara or "the full joy-giver of his offspring".

Note.—In the text we have "Sa bhâṇam akarot, saeva vâg abhavat," which literally means "he made bhân and that even became speech". It would appear as if the sound bhân became speech; as if this was the first beginning of speech. To remove this misconception, the commentator says, quoting an authority as follows :—

It is thus written in the Bhâva-Tattva :—

From the mouth of Brahmâ came out, through fear, the word Bhân. At once at that very time, there arose from the four-faced Brahmâ, the presiding deity of speech, namely, Saraswatî; who, because she is the goddess of speech, is called Speech also.

Note.—If the word speech means Saraswatî, why is the sound Bhân called in the text speech ?. The commentator answers this by saying :—

Because she is the presiding deity of all sounds, therefore, she is called Speech; and the word Bhân being a sound is called also Speech.

Note.—Some explain the words "bhânam akrot" as meaning "He cried out as a new-born child cries." That this is not the meaning, the commentator explains the word Bhân thus :—

The Lord himself is called Bhâṇa, because His form is bhâ or light and knowledge, and ṇa, All-bliss. Therefore the word Bhâṇa means God who is All-knowledge and bliss.

Note.—If Bhâṇa means God, the Omniscient and the All-bliss, then the sentence bhâṇam akarot would mean, "He made God". But how can any one make God? This question is next answered by the commentator thus :—

Bhâṇam akarot means "He made the sound bhâṇa expressive of the God-head". In fact, the word bhâṇam should be taken here in its secondary sense of sound, or bhaṇana or speech.

Note.—The sound bhâṇa when uttered brings to the mind the idea of God. So bhâṇam akarot means he uttered the sound bhâṇa which brought to the mind the idea of the Lord.

MANTRA I. 2. 5.

स ऐक्षत यदि वा इममभिमंस्ये कनीयोऽन्नं करिष्य इति स तया वाचा तेनात्मनेदं सर्वमसृजत यदिदं किंचर्चो यजूंषि सामानि छन्दांसि यज्ञान् प्रजाः पशून् । स यद्यदेवासृजत तत्तदत्तुमध्रियत सर्वं वा अत्तीति तददितेरदितित्वं सर्वस्यैत-स्यात्ता भवति सर्वमस्यान्नं भवति य एवमेतददितेरदितित्वं वेद ॥ ५ ॥

सः Saḥ, He, the Destroyer. इमम् Imam, this, Brahmâ who had thus made the sound "Bhâṇ." यदि Yadi, if. अभिमंस्ये Abhimaṃse, I reabsorb (within myself).

लीनं करिष्ये ॥ कनीयः Kanîyaḥ, small. अन्नं Annam, food. करिष्ये Kariṣye, I shall make. इति Iti, this. ऐक्षत Aikṣata, thought. सः Saḥ, he, the Destroyer. तया Tayâ, by that. वाचा Vâchâ, by Sarasvatî, the Gâyatrî. तेन Tena, by that (Brahmâ). आत्मना Âtmanâ, by Viriñcha or Brahmâ. इदं Idam, this. सर्वं Sarvam, all (world). असृजत Asṛijata, created. इदं Idam, this world. यत् Yat, whatever. किंच Kiñcha, thing. ऋचः Richaḥ, the Rig Veda, the deities presiding over the Rig Veda. यजूंषि Yajuṃṣi, the Yajur Veda, the Devas presiding over the Yajur Veda. सामानि Sâmâni, the Sâmaveda, the Devas presiding over the Sama Veda. छंदांसि Chhaṇḍâmsi, the metres, the presiding deities thereof. यज्ञान् Yajnân, the sacrifices, the presiding deities thereof. प्रजाः Prajâḥ, the men. पशून् Paśûn, the animals. सः Saḥ, he, death. यद्यत् Yadyat, whatever. असृजत Asṛijata, created. तत्तत् Tat-tat, that-that, all that. अत्तुं Attum, to eat, (to enjoy). अध्रियत Adhriyata, made up his mind. सर्वं Sarvam, all. वै Vai, indeed. अत्ति Atti, eats. इति Iti, this. तत् That, eating up of all. अदितेः Aditeḥ, of the Destroyer who is also named Aditi. अदितित्वं Adititvam, the reason of the term Aditi being applied to him. सर्वस्य Sarvasya, all. एतस्य Etasya, of this world. अत्ता Attâ, devourer, enjoyer. भवति Bhavati, becomes. सर्वं Sarvam, everything. अस्य Asya, his. अन्नं Annam, food. भवति Bhavati, becomes. यः Yaḥ, who. एवः Evam, thus. अदितेः Aditeḥ, of (death who is termed) Aditi. अदितित्वं Adititvam, the reason of the term Aditi being applied to him. वेद Veda, knows, meditates.

5. He (the Destroyer) thought that if I merge him (Brahmâ) back into myself, I indeed shall make but little food (or, creation). He then with that speech (Sarasvatî) and that Âtman (Brahmâ) created the whole world (everything that exists here, such as the presiding deities of) the Rig-veda, the Yajurveda, the Sâmaveda, of all the metres (Chhandas) and of the sacrifices (and created He) men and animals. And whatever He (Brahmâ) created, that He (the Destroyer) resolved to eat (ad). Since He eats all, therefore He is called Aditi: this is why the term Aditi (the eater or enjoyer) is applied to the Destroyer. Whoever (meditates thus on the reason of) Aditi's being called Aditi, becomes himself the Eater (or Enjoyer) of all (according to his capacity) and every thing becomes his food.

MADHVA'S COMMENTARY.

In the text, the word Abhimansye is used. It does not mean (as some explain) I shall kill, but it means "if I shall reabsorb him or draw him back into myself, send him into the condition of laya."

But how does the root Mansye come to mean to absorb or send to laya. The commentator gives an authority for the same :—

It is thus in the lexicon called Śabda Nirṇaya :—

The root mâ means to measure, to know, to be absorbed as well, and also it is used in the sense of to delimit, to create, to enumerate and sometime in the sense of to be powerful.

Note—The words Rigveda &c. as used in the above Mantra do not mean the words of the Rigveda &c. but the presiding deities thereof, as shown in the next verse :—

It is thus in the Prakâśikâ :—

Brahmâ created through his wife Gâyatrî, the presiding deities of the Vedas and all the presiding deities of the sacrifices as well and all human and animal beings.

Note.—The word Aditi is generally applied to the mother of all gods. Here however this word has not that meaning and the commentator explains it by quoting an authority :—

It is thus in the Mâna-Saṁhitâ :—

Whatever Brahmâ created in the beginning, all that is eaten (enjoyed) by the Lord Janârdana (which literally means the Destroyer of creatures); therefore, because (he eats the whole creation of Brahmâ) he is called Aditi (the Eater). This is the name of the adorable Lord, the Supreme Spirit. He who thus worships the Supreme God as the All-eater, he verily becomes the eater of all (the enjoyer of everything) according to his capacity. The high Devas like Brahmâ, Rudra and Suparṇa (Garuḍa) are specifically the eaters of all; (their function is to destroy all). The Devas like Indra and the rest are eaters (destroyers) occasionally only. Their eaterhood is according to their capacities (they have not jurisdiction over the destruction of all; but over particular portions of creation only). Their eating is of diverse kind; because their capacity is different. It is thus in the Pravṛitta :—

According to the capacity of one's enjoyment, the objects of enjoyment are different, for different beings. Let every man meditate that Viṣṇu is the real Enjoyer. Let him always remember that Hari is the Eater of all. (Not only men) but every Deva also should meditate on the All-eatingness of the Lord.

Note.—The word eat as used here means both to destroy and to enjoy. The Supreme Destroyer is the Lord himself, but the gods Brahmâ, Rudra and Garuḍa are special Destroying agencies of the Lord. Other Devas are also destroyers in particular cases only. The modes of destruction is not the same. Similarly the gods Brahmâ, Rudra and Garuḍa are the enjoyers in the special sense of that word; the enjoyment of other Devas and Mukta Puruṣas is of a limited degree only and according to their capacities. The real Aditi is the Lord. They who meditate on the Lord—and all must meditate upon him, both gods and men—those who meditate upon him as Aditi, the Destroyer, the enjoyer get a portion of the divine power of destroying and enjoying. For the general rule is as one meditates so he becomes.

MANTRA 6.

सोऽकामयत भूयसा यज्ञेन भूयो यजेयेति ॥ सोऽश्राम्यत्स तपोऽतप्यत तस्य श्रान्तस्य तप्तस्य यशोवीर्य्यमुदक्रामत् ॥ प्राणा वै यशो वीर्य्यं तत्प्राणेषूत्क्रान्तेषु शरीरꣳ श्वयितुमध्रियत तस्य शरीर एव मन आसीत् ॥ ६ ॥

सः Saḥ, he, Chaturmukha, the four-faced god, Brahmâ. भूयसा Bhuyasâ, by the best. यज्ञेन Yajñena, by the Sacrifice. भूयः Bhûyaḥ. The All-full, the Brahman. यजेय Yajeya, let me worship. इति Iti, this. अकामयत Akâmayata, wished. सः Saḥ, he. अश्राम्यत् Aśrâmyat, became tired or fatigued. सः Saḥ, he. तपः Tapaḥ, grief, sorrow. अतप्यत Atapyata, was aggrieved, pained. तस्य Tasya, his. श्रान्तस्य Śrântasya, tired. तप्तस्य Taptasya, and pained. यशोवीर्यं Yaśovîryam, glory and power. उदक्रामत् Udakrâmat, went forth out of the body. प्राणः Prâṇâḥ, the senses, the gods of the senses. वै Vai, verily, indeed. यशोवीर्यं Yaśoviryaṃ, glory and power. तत् Tat, then. प्राणेषु Prâṇeṣu, the sense, the gods of the senses. उत्क्रान्तेषु Utkrânteṣu, having gone out. शरीरं Śarîram, the body (of Viriñcha). श्वयितुं Śvayitum, to swell, to grow. अध्रियत Adhriyata, commenced, began. तस्य Tasya, his, of Viriñcha. शरीरे Śarîre, in the body. एव Eva, only, even. मनः Manaḥ, mind, attraction of the mind. आसीत् Âsîta, was (attracted).

6. He (Brahmâ) desired :—

"Let me worship the All-full with this All-full sacrifice". (In recollecting the means of that sacrifice) He was fatigued, (and so) he became aggrieved (with) pain. While he was thus fatigued and pained, (He along with) Glorious Energy went out (of the body). The Prâṇas are verily the Glorious Energy. When the Prâṇas had gone out, the body began to swell. (Seeing the body so swelling, his) mind was (attracted) into that body again.—6.

MADHVA'S COMMENTARY.

It is thus in the Mahâ Saṁhitâ :—

"When Brahmâ desired to worship Viṣṇu, he tried to recollect the means of such worship (namely, the method of performing the Aśvamedha ceremony). The effort at recollection caused fatigue and pain. On account of such fatigue and pain, there arose a desire in him to leave his body (as it was not a good instrument, because it could not bring to recollection the method of performing the Aśvamedha which Brahmâ had performed several times in the past Kalpas). By his mere desire, the

Grandfather (Brahmâ) left that body, and went out of it along with his life-breaths. The life-breaths (Prâṇas) are called (Yaśovîrya) glorious-energy, because through these one acquires glory and energy. Though the effort at recollection was little, and the consequent fatigue could not have been much, and though through mere grief and sheer willing, the life-breaths (as a rule) do not leave the body, yet in the case of Brahmâ, the breaths went out of the body at his mere willing, because such was the sport of this All-mighty Lord (Brahmâ). When Brahmâ saw that his body was swelling and increasing in size, in spite of his having left it, he desired to enter it again."

Note.—Brahmâ wished for worshipping Viṣṇu and thought on how he would do it. And on account of this labour of thinking, however small it might have been, the idea of giving up his body got into his mind. No sooner did he wish to give up the body, than he left it.

Prâṇa Vâyus (the senses) also left it. These Prâṇas are called Yaśovîryam fame-virility because a man gets Yaṣâḥ (fame) and Viryam (virility) from these Prâṇas. Indeed owing to smallest amount of labour, never does a man give up the body, nor he can give it up simply by wishing it. Nor do the Prâṇavâyus go out by mere exhaustion. But with Brahmâ the case is different, because he did all these in a playful mood. Again on finding his body swell, Brahmâ wished to get back into it. This shows that he had a mind (manas) or attachment for the body.

MANTRA I. 2. 7.

सो कामयत मेध्यं म इदꣳ स्यादात्मन्व्यनेन स्यामिति ॥
ततोऽश्वः समभवद्यदश्वत्तन्मेध्यमभूदिति तदेवाश्वमेधस्याश्व-
मेधत्वम् एष ह वा अश्वमेधं वेद य एनमेवं वेद ॥ ७ ॥

मे Me, my. इदं Idam, this, the swollen body. मेध्यं Medhyam, pure, sacrificial. स्यात् Syat, let (it) be. अनेन Anena, by this body. आत्मन्वि Âtmanvî, having a body, corporeal. स्याम् Syâm, let me be. इति Iti, this. सः Saḥ, he, Chaturmukha. अकामयत Akâmayata, wished. ततः Tataḥ, then, when he had got back into the body, or when the body had swollen or when the body had become white. अश्वः Aśvaḥ, a horse. समभवत् Samabhavat, was. यत् Yat, which or for which (Sacrifice). अश्वत् Aśvat, (1) had swollen, (2) had assumed the form of a horse, (3) had become gross. तत् Tat, that. मेध्यं Medhyam, (1) belonging to the sacrifice, (2) to be offered up in the sacrifice, (3) pure. अभूत् Abhût, was. इति Iti, तत् Tat, that *i.e.*, (1) becoming gross and pure, (2) assuming the form of a horse and to be offered up in the sacrifice, (3) to be performed by Brahmâ by means of the horse. एव Eva only. अश्वमेधस्य Aśvamedhasya (1) of Brahmâ, (2) of the horse, and (3) of the sacrifice. अश्वमेधत्वं Aśvamedhatvam, the reason of being called Aśvamedha. यः Yaḥ, whoever. एवं Evam, thus. एनं Enam, him, *i.e.*, Brahmâ, (2) the horse, and (3) the sacrifice. वेद Veda, knows. एष Eṣaḥ, he. ह Ha, indeed. वै Vai, verily. अश्वमेधं Aśvamedham, meaning of the word Aśvamedha. वेद Veda, knows.

7. "Let me be embodied through this very body (which I had abandoned)" (thus thinking) he desired "Let this (corpse) become pure." (It became pure and Brahmâ entered it). Then (when he had so entered) he became a horse (Aśva). Because it had (at first) swelled (Aśvat) and afterwards it assumed the form of a horse (Aśva) (therefore he was called Aśva) and because it became as a fit object of sacrifice (medha) and that for it (the sacrifice) (it assumed that form), therefore Aśvamedha is called Aśvamedha. Whoever indeed thus knows (realizes) this truly, knows the significance of the word Aśvamedha.—9.

Note :—The word Aśvamedha has thus three meanings—(1) It is a name of Brahmâ and would then mean he whose body had become swollen and was purified ; (2) it is the name of the sacrificial horse, the form assumed by Brahmâ as a victim; (3) it is the name of the sacrifice. In the primeval sacrifice, Brahmâ himself was the *Sacrificer* (Yajamâna) (called Aśvamedha), he himself was the *victim* (paśu) in that sacrifice, and, was called Aśvamedha, and he himself was the *sacrifice* (yajña) called Aśvamedha.

MADHVA'S·COMMENTARY.

It is thus in the Mahâ Saṁhitâ :—

"When Brahmâ desired to enter again the body which he had already rejected and which had become a corpse and consequently impure, he willed that it may become pure again, and he desired to be incarnated in that very body, and so he entered into it again. So when he had entered into it, Brahmâ took another body, and he found the means of the great sacrifice which he was contemplating, and so the Grandfather assumed the form of the Aśva (this was the second body which Brahmâ took.) Because the body was swollen (Śvaitîbhâva) when Brahmâ entered into it, and revivified it; therefore this second body of Brahmâ is called Aśva (the swollen); and since this body had become swollen for the sake of sacrifice, and was purified also (Medhya), for that purpose, therefore, that primeval sacrifice was named Aśvamedha : because it was performed by Brahmâ entering the body which had become swollen (Śvaitîbhâva) and which he had purified, therefore *Brahmâ*, the possessor of auspicious four-faces, is also called Aśvamedha. Or the *sacrifice* is called Aśvamedha, because he himself had become a horse (Aśva) and became the sacrifice himself (Medhya), therefore it is called Aśvamedha. The sacrifice is called Medha and that which is fit for sacrifice is called Medhya. Therefore, medhya means also pure, because all things which are fit for sacrifice must be pure.

He who understands thus the meaning of Aśvamedha really understands."

Note.—The word Aśvamedha has thus three meanings—(1) the primeval *sacrifice* performed by Brahmâ with the body which he had once left and which had become swollen and which he had to purify before entering ; (2) Aśvamedha is the name of *Brahmâ* himself, because his body had become swollen and had to be purified; (3) it means the *horse-sacrifice*, because horse is the type of Brahmâ and is pure.

Note.—With the intention of getting back into the dead body, Brahmâ wished for the purity of that corpse. The course he adopted was that he first made up his mind to accept that body and then he got into it. Looking for some means of performing the grand sacrifice as he found it (corpse) to be the best, he put life into the dead body, and changed it into that of a horse and accepted it to be his second body, *i.e.*, he kept alive the body of the horse by a part of his own life.

The word Aśvamedha is applied to the sacrifice, to Brahmâ and to the horse. It is applied to the sacrifice, because for it the dead body of Brahmâ swelled and became white and attained purity. And also because it was performed by Brahmâ, who also passed by the name of Aśvamedha.

Brahmâ is called Aśvamedha, because he was in the dead body which had become swollen and became pure.

The horse itself is called Aśvamedha, because the dead body had assumed the form of a horse, and became pure, and therefore capable of being used in the sacrifice.

He who realizes this, *i.e.*, the three senses of Aśvamedha, has a thorough knowledge of Aśvamedha.

MANTRA I. 2. 8.

तमनवरुद्ध्यैवामन्यत ॥ तꣳ संवत्सरस्य परस्तादात्मन आलभत ॥ पशून्देवताभ्यः प्रत्यौहत् ॥ तस्मात्सर्व्वदैवत्यं प्रोक्षितं प्राजापत्यमालभन्त ॥ एष वा अश्वमेधो य एष तपति तस्य संवत्सर आत्माऽयमग्निरर्कस्तस्येमे लोका आत्मानस्तावेतावर्काश्वमेधौ ॥ सा पुनरेकैव देवता भवति मृत्युरेवाप पुनर्मृत्युञ्जयति नैनं मृत्युराप्नोति मृत्युरस्यात्मा भवति एतासां देवतानामेको भवति ॥ ८ ॥ इति द्वितीयं ब्राह्मणम् ॥ २ ॥

तम् Tam, him, the horse ; his own form as a horse. अनवरुध्य Anavarudhya, not tying up ; setting free. इव Iva, as if. Brahmâ and the horse being one; he could not tie the other. अमन्यत Amanyata, made his mind, thought. "I shall let this horse wander the universe." तम् Tam, him, the horse. संवत्सरस्य Samvatsarasya, the year. परस्तात् Parastât, after the lapse of. आत्मने Âtmane, to the self; the

Supreme, the Self residing within his own self. आलभत Âlabhata, had faith in, made an offering in the Sacrifice. पशून् Paśûn, other beasts, such as goats &c., देवताभ्यः Devatâbhyaḥ, to the gods, to the Supreme Self residing in the Devas. प्रत्यौहत् Pratyauhat, gave, left for (them), offered. तस्मात् Tasmât, therefore, (the modern sacrificers). सर्वदैवत्यं Sarvadaivatyam, in honour of all the gods. प्रोक्षित Prokṣitam, (the animal) sanctified with Mantras. प्राजापत्यं Prâjâpatyam, as declared and taught by Prajâpati or Brahmâ. आलभंत Âlabhanta, make an offering in the sacrifice. एषः Eśaḥ, this (deity in the sphere of the sun). ह Ha. वै Vai, indeed. अश्वमेध: Aśvamedhaḥ (is called) Aśvamedha. यः Yaḥ, he. एष: Eṣaḥ, who. तपति Tapati, shines. तस्य Tasya, his; here in the sense of in him, *i.e.*, in the sun. संवत्सरः Samvatsaraḥ, Brahmâ who is also called Samvatsara. आत्मा Âtmâ, whatever pervades. अयम् Ayam, this. Brahmâ who is called Samvatsara. अर्कः Arkaḥ, called Arka. अग्निः Agniḥ, named Agni. तस्य Tasya, of Brahmâ. इमे Ime, these. लोकाः Lokâḥ, worlds, like Bhûr &c., आत्मानः Âtmânaḥ, bodies, real self, because Brahmâ pervades them all. तौ Tau, they. एतौ Etau, these two (the Solar deity and the Brahmâ). अर्काश्वमेधौ Arkâśvamedhau, Arka and Aśvamedha, the Sûrya and the Chaturmukha, (Brahmâ). सा Sâ, she, (the God). उ U, verily, पुनः Punaḥ, again, on the other hand. एका Ekâ, one, the principal. एव Eva, only. देवता Devatâ, the god. भवति Bhavati, is. मृत्युः Mṛityuḥ, death,* the Destroyer Nṛisiṁha. एव Eva, only, none else. अप Apa, untimely; all pervading. Ap-vyâpta. पुनः Punaḥ, again. मृत्युं Mṛityum, death. जयति Jayati, avoids, conquers. The nominative of this verb is Brahmâ who knows thus. मृत्युः Mṛityuḥ, death. एनं Enam, him, Brahmâ. न Na, not. आप्नोति Âpnoti, gets, comes to. मृत्युः Mṛityuḥ, the Lord Hari called Mṛityu or the Destroyer. अस्य Asya, his, of Brahmâ. आत्मा Âtmâ, master. भवति Bhavati, is, becomes. एतासां Etâsâm, these. देवतानां Devatânâm, of the gods, such as Rudras &c., एकः Ekaḥ, chief, ruler, भवति Bhavati, is.

He (Brahmâ) then willed that the horse should roam (through the world) unobstructed. After the lapse of a year, he offered it to the Lord Âtman within himself. He offered other animals to (the Lord within the other) gods. Therefore they (the sacrificers) offer sanctified animals to all gods, according to the rite of Prajâpati as taught by Brahmâ. This (the deity in the solar orb) is verily Aśvamedha, he who shines out there. The Samvatsara (Brahmâ) is his Âtman (pervader). This Agni is arka (the Brahmâ in arka is pervader of Agni also) all the worlds are His (Brahma's) bodies (since he pervades them all). In these two forms, those of Arka and Aśvamedha (does Brahmâ reside) (yet) these all are under one God (Viṣṇu), who is (Lord)

Mṛityu. Brahmâ, who thus knew Lord Mṛityu, conquered the second death; and death did not reach him; for Lord Mṛityu became his master. He thus became the chief of those gods.

End of the Second Brâhmaṇa called Aśvamedha.

MADHVA'S COMMENTARY.

[Now the commentator explains the sentence Tam anavarudhya eva Amanyata, in the words of the Mahâ Saṁhita:—]

That Lord Brahmâ allowed his Self in the form of the horse to roam freely all over the world, for the period of one year, himself watching it in the form of a man.

[The commentator next explains the phrase Âtmane âlabhante, it does not mean to sacrifice the animal for himself, but it means as the commentator shows it, that he offered it, to the Supreme Viṣṇu who resided in the heart of Brahmâ.]

After the end of one year he, the lord of self (Brahmâ), offered that animal, in sacrifice, in honour of the Supreme Self residing within his own self. Other animals, like goat and the rest, he offered to the same Supreme Self as residing in the Devas.

[As Brahma sacrificed other animals, why did he become an animal? This question the commentator answers next:—]

Brahmâ assumed the form of the horse thinking:—"Let me have the entire fruit of the sacrifice to myself, namely, the fruit which the agent of the sacrifice gets by performing the sacrifice and the fruit which the victim of sacrifice gets by being immolated in the sacrifice." (Thus thinking Brahmâ became himself the sacrificer and himself the victim).

Since an animal even gets heaven, when killed in sacrifice, without knowing why he is killed, what greater heaven must not that animal get who knowingly offers himself as the victim in the sacrifice. Thus thinking Brahmâ himself became the victim.

[The word Aśvamedha applies not only to Brahmâ, but it applies to the Sun and the Fire also. The commentator shows this:—]

Since Brahmâ called Samvatsara dwells in the Sun, the Sun is also called Aśvamedha, after the name Aśvamedha given to Brahmâ.

The Sun is called Samvatsara because Brahmâ, the Samvatsara, pervades the Sun, and therefore the Sun gets secondarily the name of Samvatsara.

Brahmâ residing in Arka gives his name of Aśvamedha to Fire, because Brahmâ as Aśvamedha pervades the fire also. Since all the

Lokas are pervaded by Brahmâ and have him as their self, they are called after the name Brahmâ. Verily the one God Hari pervades all the spheres, the Brahmaloka, the Sûryaloka and the Agniloka.

[The commentator next explains the phrase, "He who knows this overcomes 'second death,' (punar mṛityuḥ). Death does not reach him." This does not mean that every knower becomes immortal, but it applies to deities like Brahmâ and others and not to ordinary men.]

Brahmâ thus exists always conquering death and rebirth, because he has known truly the secret of the Lord Nṛi-Hari. The term Mṛitî is called Punarmrityu or second death, (the death that leads to rebirth).

Note :—In the text the word Apamṛityu is used. It means the death which pervades Brahmâ and the rest. The word Apa means to pervade. In other words Apamṛityu means the all-pervading death, the cosmic death. Thus Apa-mṛityu is the higher death at the end of a cycle to which office-holders of cosmos are even liable, unless they get the grace of the Lord.

Him death called mṛiti never reaches because Nṛisiṅha is Death of death, and this Death has become his protector because he (Brahmâ) worshipped Hari.

[The word Âtman in the text is explained in the above as protector. The commentator gives authority for so translating :—]

Hari is said to be the Âtma of Brahmâ, because he has pervaded completely (Atatattvat) the self of Brahmâ, because he is the All-eater (Attri), because he takes up all (Adanât) because he creates all (Atta) and because he knows all (Atta).

Note :—The word Âtman is thus derived from 5 roots :—
(1) it is formed with the prefix A, the root Tan and the suffix Ḍman,
(2) it is formed with the affix A, root Ad and the same affix Ḍman,
(3) the affix A, the root Da, the suffix Ḍman,
(4) the affix A, the root Tan to spread, and the root Ma to build, and the suffix Ḍan,
(5) the Affix A, the root Tan to spread, and the root Man to know, and the affix Ḍan.

Thus Âtman means the Pervader, the Destroyer, the Taker up, the Creator and the Knower, all these in their superlative degree.

Brahmâ is the ruler of all the other Devas, because he always possesses the knowledge of Nṛisiṅha, always meditates on Him and consequently is the recipient of His grace. Thus it is in the Mahâ Saṁhita.

The word Bhûyas used in the text means the full and the words Bhûya Yajeya mean "Let me worship the Supreme Lord who is All-full."

The word Aśvat in the text means (1) he became a horse and that form became Medhyam, namely, worthy of being taken or used in sacrifice, hence the word Aśvamedha means the horse fit for sacrifice.

That Brahmâ had assumed the form of a horse appears from the text itself, where it says that he thought to let it roam freely and unobstructed.

Had there been no horse, who was it who had to roam freely? It appears therefore that there was a horse there, the form assumed by Brahmâ; as well as Brahmâ in his human four-faced form. This is one meaning of Aśvamedha.

The word Aśvamedha means also (2) Brahmâ. Because Aśvat; it had become swollen and afterwards it had become pure (Medhya), therefore he whose body had become swollen (Aśvat) and had then become pure is called Aśvamedha.

Brahmâ (when he saw the other form of the sacred horse) thought "I shall make it wander all over the world without restraining him or reining him." He willed it so, because that form of horse was none else but his own self, taking up that form of his own free will. Brahmâ therefore, did not like to restrain his second form, namely, of the animal, but allowed it full freedom for one year.

Note:—But when Brahmâ found that his animal portion had gained enough experience by moving through all the worlds unrestricted, he destroyed that form and reabsorbed it into his higher self with all the experience gained. Every God has an animal under him, which is his vâhana or his lower nature. This animal nature should be allowed freedom to gain experiences of the world, but when it has gained such experiences, it must be sacrificed, *i.e.*, brought under control of the higher self, namely, the spiritual and the intellectual self. This is the secret of Aśvamedha. The senses of man are the Aśvas, and to control and sacrifice them is the horse sacrifice. See Kathâ Up. where the senses are called horses.

The chief function of the gods, Brahmâ, Rudra and Suparṇa, is the eating or enjoying the things created. Gods like Indra &c. do sometimes enjoy them; but the rest of the gods do not enjoy but see (illume) only. So to enjoy the created things or not is the chief functions of the gods, which vary according to their capacity. The Lord Supreme enjoys everything that a man can enjoy, so one should meditate on the Lord's enjoyment. Dhyâna or meditating on the gods is nothing but to know and realize how they enjoy the things created. Such is the definition of Dhyana given in *Pravṛitta*.

[Brahmâ wished for worshipping Viṣṇu and thought on how he would do it. And on account of this labour and thinking, however small, it might have been, the idea of giving up his body got into his mind. No sooner did he wish to give up the body than he left it, and with him Prâṇa Vâyus (the senses) also left it. These Prâṇas are called Yaśovîryam (यशोवीर्यं) because man gets Yaśaḥ (fame) and Vîryam (energy) from these Prâṇas.

[Indeed owing to a small amount of labour, never does a man give up the body, nor can he give it up simply by wishing it. Nor do

the Prâṇa Vâyus go out by mere exhaustion. But with Brahmâ the case is different, because he did all these in a playful mood. Again on finding his body swell, Brahmâ wished to get back into it. This shows that he had a mind (Manas) or attachment for the body.

[With the intention of getting back into the dead body, Brahmâ wished for the purity of the dead body. The course he adopted was that he first made up his mind to accept that body and then he got into it. Looking for some means of performing the grand sacrifice, as he found it to be the best, he put life into the dead body and changed it into that of a horse and accepted it to be his second body, *i. e.*, he kept alive the body of the horse by a part of his own body. (अश्वाकारं देहान्तरं एकेनांशेन धृतवान्).

[The word Aśvamedha is applied to the sacrifice, to Brahmâ and to the horse. It is applied to the sacrifice, because for it the dead body of Brahmâ, swelled and became white and attained purity. And also because it was performed by Brahmâ who also passed by the name of Aśvamedha.

[Brahmâ is called Aśvamedha, because he was in the dead body which had swelled and become pure.

[The horse itself is called Aśvamedha, because the dead body had assumed the form of a horse and became pure and therefore capable of being used in the sacrifice.

[He who realizes this, *i. e.*, the three senses of Aśvamedha, has a thorough knowledge of Aśvamedha.

[The Lord, then, made the horse walk round the world without checking him, for a period of a whole year. At the end of that period, Brahmâ made up his mind to kill and make an offering of the horse to the Paramâtman present in his heart of hearts. The goat and other animals he made an offering of, to the Paramâtman present in the heart of hearts of all the other gods. Brahmâ himself took the form of the horse and it was he himself who performed the sacrifice; this he did because he intended to have both the fruits of the sacrifice for himself; first that of the agent, and secondly that of the animal killed in the sacrifice. The animal killed in the sacrifice gets heaven as the result (reward) of his being killed. (Such a result did Brahmâ obtain; he also obtained the fruit of knowing the Brahmaṇ within). The Sun is also called Aśvamedha (अश्वमेध) as he is called Samvatsara (संवत्सर); because Brahmâ who is in the sun is himself called Aśvamedha; and because Brahmâ who spreads (pervades) the sun is the soul of the Sun. It is similarly Brahmâ who is in the fire and is called Arka (अर्क) is also called Agni; because Brahmâ spreads or pervades the world, so he being the

soul or chief in the thing that he spreads, passes by the name of that thing. Only one God Hari pervades the Brahmaloka (ब्रह्मलोकः) Sûryaloka (सूर्यलोक) and Agniloka (अग्निलोक). He is called Nṛihari or Nṛisiṅgha. Since Brahmâ knows him, has a full knowledge of Nṛihari, he has been able to overcome death and he has no more to die. By the word (मृत्यु) Mṛityu is meant to die again and again. Since Brahmâ is a worshipper of Hari, he has been able to avoid such a Mṛityu.

[Nṛisiṅha is the Âtman of Mṛityu or death, and Mṛityu is the Âtmâ of Brahmâ, because he (Nṛisiṅha) spreads or pervades in them all; and because He is the Destroyer of them all. Brahmâ is the Lord of all the gods, because he has all these gods as his subordinates, because out of him was created this world and because they know that it is he who pervades. It has been written in the Mahâ Saṁhitâ that Brahmâ has been able to attain superiority over the gods owing to his knowledge of the Nṛisiṅha, owing to his constant meditation and through the favour of the Lord Nṛisiṅha.]

Here ends the Bhâṣya on the Aśvamedha Brâhmaṇa.

THIRD BRAHMANA.

MANTRA 1.

द्वया ह प्राजापत्या देवाश्चासुराश्च । ततः कानीयसा एव देवा ज्यायसा असुरास्त एषु लोकेष्वस्पर्धन्त ते ह देवा ऊचुर्हन्तासुरान्यज्ञ उद्गीथेनात्ययामेति ॥ १ ॥

द्वयाः Doyâḥ, of two kinds, two-fold. प्राजापत्याः Prâjâpatyâḥ, the descendants or progeny of Prajâpati. देवाः Devâḥ, the Devas. असुराः Asurâḥ, the Asuras. च Cha, and. ह Ha, it is well known. ततः Tataḥ, among them. देवाः Devâḥ, the Devas. कानीयसाः Kânîyasâḥ, few in number. The ordinary form of this word is कनीयांसः एव Eva, certainly. असुराः Asurâḥ, the Asuras. ज्यायसाः Jyâyasâḥ, many in number. The ordinary form is ज्यायांसः ते Te, they both. एषु Eṣu, these. लोकेषु Lokeṣu, on the Worlds; for the possession of these Worlds. अस्पर्धन्त Aspardhanta, challenged each other; fought with one another in emulation. ते Te, they, defeated as they were few in number. देवाः Devâḥ, the gods, the Devas. ऊचुः Uchuḥ, consulted among themselves. ह Ha, formerly. हंत Hanta, well; now. यज्ञे Yajñe, in the sacrifice sacred to Viṣṇu (such as ज्योतिष्टोम &c.) उद्गीथेन Udgithena, by loud chanting (Lord Hari when He is pleased by our loud chanting of hymns, Om). असुरान् Asurân, the Asuras. अत्ययाम Atyayâma, let us surpass, or get the better of. इति Iti, thus,

The descendants of Prajâpati, are verily of two kinds, the lovers of light (Devâs) and the lovers of life (Asurâs.) Among them the Devâs are comparatively smaller in number and the Asuras greater. For (the establishment of their respective superiority in) these Worlds, they fought (with each other). (Overcome by the Asuras) the Devas said to one another,—"Well, let us overcome the Asurâs by (praying to Hari, through the) chanting of the Udgîtha in the (aśwamedha) sacrifice."

MADHVA'S COMMENTARY.

In the ceremony of Aśvamedha and the rest, Vâyu alone ought to be made Udgâtâ; because he alone is capable of removing all obstacles that arise in those undertakings. To prove this, the book now gives a story in the shape of a fight between the Devas and Asurâs. The Devas here are the presiding deities of the organs of senses like speech, sight, hearing &c. In the great Cosmic sacrifice, in which Brahmâ called Hiraṇya garbha is Yajâmana himself, these Devas of the senses stand in relation of sons to him. In attempting to create man, these Devas helped to give various senses to him, but the Asuras produced defect in every one of those senses, except the last or the great Vâyu function or respiration. Thus all sense organs are liable to be deceived by the glamour of Asurâs, except the great function of respiration. Science also supports this view. A hypnotic influence may pervert all sense organs, but respiration.

The working of every sense organ produces twofold effects; one with regard to the organ itself, and the other with regard to the Devas. When a sense organ works harmoniously, the Devas presiding over such organs, together with all other Devas are pleased; just as the production of harmonious music pleases the audience. But the difference between the instrument that produces music, and human sense instrument is this; the production of music does *not improve* the instrument, while the harmonions working of any sense organ *improves that organ*. This is what is taught in this Upaniṣad.

Of the two kinds of the sons of Brahmâ (Prajâpati) the sons of Diti are larger in number and Tamoguṇa prevails in them all, while the Surâs are small in number and are marked by Sattvaguṇa. The Asurâs overcame the Suras on account of their superiority in number, and on account of the boon they got from Śiva. The Suras thought of defeating the Asurâs by worshipping Viṣṇu and with the strength of Udgâtri (Vâyu).

MANTRA I. 3. 2.

ते ह वाचमूचुस्त्व नं उद्गायेति तथेति तेभ्यो वागुदगायत् ॥ यो वाचि भोगस्तं देवेभ्य आगायत् यत् कल्याणं वदति तदात्मन ॥ ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य

पाप्मनाविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं वदति स एव स पाप्मा ॥ २ ॥

ते Te, they, the Devas when they had thus decided. वाचम् Vacham, (to the God Agni presiding over) the speech. ऊचुः Uchuḥ, said to. ह Ha, verily. त्वम् Tvam, you. नः Naḥ, for us; for our good. उद्गाय Udgâya, sing or chant hymns. इति Iti, Thus; thus requested. वाक् Vâk, (the goddess Agni presiding over) the speech. तेभ्यः Tebhyaḥ. for the Devas; in order to serve the purpose of the Devas. उद्गायत् Udagâyat, sang or chanted hymns. यः Yaḥ, which. वाचि Vâchi, in speech, भोगः Bhogaḥ, enjoyment, result; the chanting of the Vedas &c. तम् Tam, that; the fruit of reciting the scriptures. देवेभ्यः Devebhyaḥ, for the Devas. आगायत् Âgâyat, chanted by her song, she caused the Devas to get. यत् Yat, what. कल्याणं Kalyâṇam, prayers to the Lord. वदति, Vadati, says. तत् Tat, that. आत्मने Âtmane, for herself. ते Te, they; the Asurâs. अनेन Anena, by this. उद्गात्रा Udgâtrâ, by the loud chanting; by means of the singing priest. नः Naḥ, us. अत्येष्यन्ति Atyesyanti, will conquer. इति Iti, this; that. विदुः Viduḥ, knew; come to know. वै Vai, verily. तं Tam, him; Agni. अभिद्रुत्य Abhidrutya, running towards; falling upon. पाप्मना Pâpmanâ, with evils. अविध्यन् Avidhyan, pierced; touched; polluted the chanting of hymns. यः Yaḥ, which; made by the Asurâs. पाप्मा Pâpmâ, evil. सः Saḥ, that. सः Saḥ, well known. (The word तत् when used singly, *i.e.*, not having connection with यत्, means well known; celebrated) अप्रतिरूपं Apratirûpam, falsely, badly; not rightly accented and with faulty intonation; against the scriptures. वदति Vadati, pronounces. (इति) यत् Yat, what; interrogative pronoun. इदम् Idam, this, एव Eva, indeed. सः Saḥ, that; previously spoken. एव Eva, emphatically and nothing else. स Saḥ, that. पाप्मा Pâpmâ, evil. इति Iti, thus.

They (the Devas) said to Vâk, "Do you sing out for us." "Let it be so" (said Vâk). For them then Vâk sang out. Whatever fruit there is in speech (by reciting correctly the sacred scriptures), that she obtained for the devas by singing out (correctly); whatever good (there is in speech, such as in explaining the sacred scriptures) that (she obtained) for herself.

They (the Asurâs) knew: "By this Udgâtṛi singer, verily, they will surpass us." They therefore ran swiftly towards Her; and pierced Her with evil. What was that evil? That which consists in saying what is not according to (correct) form (of speech, such as accent, &c. or in consonance with truth). That was the evil.

MANTRA I. 3. 3.

अथ ह प्राणमूचुस्त्वं न उद्गायेति तथेति तेभ्यः प्राण उदगायद्यः प्राणे भोगस्तं देवेभ्य आगायद्यत् कल्याणं जिघ्रति तदात्मने ॥ ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं जिघ्रति स एव स पाप्मा ॥ ३ ॥

अथ Atha, then. ह Ha, verily. प्राणम् Prâṇam, the Vâyu called Prâṇa whose seat is in the nose. ऊचुः Uchuḥ, said to. त्वं Tam, you; thou. नः Naḥ, for us; for our good. उद्गाय Udgâya, sing or chant hymns. इति Iti, thus; thus requested. प्राणः Prâṇaḥ, the Vâyu called Prâṇa. तेभ्यः Tebhyaḥ, for the Devas in order to serve the purpose of the Devas. उद्गायत् Udagâyat, song or chanted hymns. यः Yaḥ, which. घ्राणे Ghrâṇe, resulting from smell. भोगः Bhogaḥ, the happiness resulting from the smelling the flowers etc offered to the gods. तं Tam, that. देवेभ्यः Devebhyaḥ, for the Devas. आगायत् Âgâyat, chanted. यत् Yat, what. कल्याणं Kalyâṇam, what is right, *i.e.*, good and pleasing to the nose. जिघ्रति Jighrati, smells. तत् Tat, that. आत्मने Âtmane, for himself. ते Te, they; the Asurâs. अनेन Anena, this. उद्गात्रा Udgâtrâ, by loud chanting. नः Nâḥ, us. अत्येष्यंति Atyeṣyanti, will conquer, इति Iti, this; that. विदुः Viduḥ, knew; came to know. वै Vai, verily, तं Tam, him; Prâṇavâyu. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Papmaṇâ, with evil. अविध्यन् Avidhyan, pierced; touched; polluted the chanting of hymns. यः Yaḥ, which; made by the Asurâs. पाप्मा Pâpmâ, evil. सः Saḥ, that. सः Saḥ, well known. अप्रतिरूपम् Apratirûpam, what is bad smells. जिघ्रति Jighrati, smells. यत् Yat, that. इदम् Iḍam, this. एव Eva, indeed. सः Saḥ, that; previously spoken. एव Eva, emphatically; nothing else. सः Saḥ, that. पाप्मा Pâpmâ, evil, इति Iti, thus.

They said to Prâṇa "Do you sing out for us." "Let it be so" (said Prâṇa). For them then Prâṇa sang out. Whatever fruit there is in scent (by smelling the sacred flowers offered to God) that He obtained for the Devas by singing out (correctly, *i.e.*, by performing the function of smelling properly), whatever good there is in scent that He obtained for himself.

The Asuras knew: "By this Udgatri singer verily they will surpass us." They therefore ran swiftly towards him, and pierced him with evil. What was that evil? That which is not according to (pleasant) form (of scent). That was the evil.

MANTRA I. 3. 4.

अथ ह चक्षुरूचुस्त्वं न उद्गायेति तथेति तेभ्यश्चक्षुरुदगायत् ॥ यश्चक्षुषि भोगस्तं देवेभ्य आगायद्यत्कल्याणं पश्यति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं पश्यति स एव स पाप्मा ॥ ४ ॥

अथ Atha, then. ह Ha, verily. चक्षुः Chakṣuḥ, the eye; the presiding god of the eye namely the sun. ऊचुः Uchuḥ. said to. त्वं Tvam, you; thou. नः Naḥ, for us; for our good. उद्गाय Udgâya, sing or chant hymns. इति Iti, thus. तथा Tathâ, so; let it be so. इति Iti, thus; thus requested. चक्षुः Chakṣuḥ, the eye; the presiding god of the eye called the sun. तेभ्यः Tebhyaḥ, for the Devas; in order to serve the purpose of the Devas. उदगायत् Udagâyat, sang or chanted hymns. यः Yaḥ, which. चक्षुषि Chaksuṣi, in the eye; resulting from the eye; ocular. भोगः Bhogaḥ, the happy experience; the sight of the holy shrines &c. तं Tam, that. देवेभ्यः Devebhyah, for the Devas. आगायत् Âgâyat, chanted. यत् Yat, what. कल्याणं Kalyâṇam, what is right, *i.e.*, good and pleasing to the eye. The beauty and beautiful sight. पश्यति Paśyati, sees. तत् Tat, that. आत्मने Âtmane, for himself. ते Te, they; the Asurâs. अनेन Anena, this. उद्गात्रा Udagâtrâ, by loud chanting, by the means of loud chanting. नः Naḥ, us. अत्येष्यंति Atyeṣyanti, will conquer. इति Iti, this; that. विदुः Viduḥ, knew, came to know. वै Vai, verily. तं Tam, Him; Prâṇa, Vâyu. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pâpmanâ, with evils. अविध्यन् Avidhyan, pierced, touched; polluted the chanting of hymns. यः Yaḥ, which; made by the Asurâs. पाप्मा Pâpmâ, evil. सः Saḥ, That. सः Saḥ, well known. अप्रतिरूपम् Apratirupam, what does not tally with the object of actual experience; a distorted sight. पश्यति Paśyati, sees. यत् Yat, that. इदम् Idam, this. एव Eva, indeed. सः Saḥ, that, previously spoken. एव Eva, emphatically; nothing else. सः Saḥ that. पाप्मा Pâpmâ, evil. इति Iti, thus.

They said to Chakṣus "Do you sing out for us." "Let it be so," said (Chaksus). For them then sang out Chaksus. Whatever fruit there is in seeing (sacred objects) that he obtained for the Devas, by singing out (*i.e.* by properly performing the function of sight); whatever good there is in sight that he obtained for himself.

The Asuras knew: "By this Udgâtri singer, they verily will surpass us". They therefore ran swiftly towards him, and pierced him with evil. What was that evil? That

which is not according to (the pleasing) form of sight. That was the evil.

MANTRA I, 3. 5.

अथ ह श्रोत्रमूचुस्त्वं न उद्गायेति तथेति तेभ्यः श्रोत्रमुदगायद्यः श्रोत्रे भोगस्तंदेवेभ्य आगायद्यत्कल्याणꣳ शृणोति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपꣳ शृणोति स एव स पाप्मा ॥ ५ ॥

अथ Atha, then. ह Ha, verily. श्रोत्रम् Srotram, ear; god of hearing; the gods of the four quarters. ऊचुः Ûchuḥ, said to. त्वं Tvam, you; thou. नः Naḥ for us; for our good. उद्गाय Udgâya, sing or chant hymns. इति Iti, thus. तथा Tathâ, so; let it be so. इति Iti, thus; thus requested. श्रोत्रम् Srotram, ear; god of hearing. तेभ्यः Tebhyaḥ, for the Devas in order to serve the purpose of the Devas. उद्गायत् Udagâyat, sang or chanted hymns. यः Yaḥ, which. श्रोत्रे Srotre, belonging to the ear; auditory. भोगः Bhogaḥ, the happy experience; from hearing the sweet name of the Lord Hari. तं Tam, that. देवेभ्यः Devebhyaḥ, for the Devas. आगायत् Âgâyat, chanted. यत् Yat, what. कल्याणं Kalyâṇam, what is pleasing to ear, sweet sound. शृणोति Sṛiṅoti, hears. तत् Tat, that. आत्मने Âtmane, for himself. ते Te, they, the Asurâs. अनेन Anena, this. उद्गात्रा Udgâtrâ, by loud chanting; by means of loud chanting. नः Naḥ, us. अत्येष्यंति Atyeṣyanti, will supersede. इति Iti, this; that. विदुः Viduḥ, knew; came to know. वै Vai verily. तं Tam, him; Prâṇa, Vâyu. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pâpmanâ, with evils. अविध्यन् Abidhyan, pierced; touched; polluted the chanting of hymns. यः Yaḥ, which, made by the Asurâs. पाप्मा Pâpmâ, evil. सः Saḥ, that. सः Saḥ, well known. अप्रतिरूपम् Apratirûpam, what does not tell the real nature of the sound heard; distorted sound. शृणोति Sṛiṇoti, hears यत् Yat, that. इदम् Idam, this. एव Eva, indeed. सः Saḥ, that, previously spoken. एव Eva, emphatically; nothing else. सः Saḥ, that. पाप्मा Pâpmâ, evil. इति Iti, thus.

They said to Srotra "Do you sing out for us," "Let it be so" (said Srotra). For them then sang out Srotra. Whatever fruit there is in hearing (the sacred name of the Lord), that he obtained for the Devas, by singing out, *i.e.*, by properly performing the function of audition), whatever good there is in hearing that he obtained for himself.

The Asuras knew: "By this Udgâtri singer, they will surpass us." They therefore ran swiftly towards him and

pierced him with evil. What was that evil? That which is not according to (the pleasing) form (of hearing). That was the evil.

MANTRA I 3. 6.

अथ ह मन ऊचुस्त्वं न उद्गायेति तथेति तेभ्यो मन उदगायद्यो मनसि भोगस्तं देवेभ्य आगायद्यत् कल्याणꣳ संकल्पयति तदात्मने ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपꣳ संकल्पयति स एव स पाप्मैवमु खल्वेता देवताः पाप्मभिरुपासृजन्नेवमेनाः पाप्मनाऽविध्यन् ॥ ६ ॥

अथ Atha, then. ह Ha, verily. मनः Manaḥ, mind; god of the mind Indra, Rudra and Śesa. ऊचुः Ûchuḥ, said to. त्वं Tvam, You; thou. नः Naḥ, for us; for our good. उद्गाय Udgâya, sing or chant hymns. इति Iti, thus. तथा Tathâ, so; let it be so. इति Iti, thus; thus requested. मनः Manaḥ, mind; gods of the mind. तेभ्यः Tebhyaḥ, for the Devas, in order to serve the purpose of the Devas. उद्गायत् Udagâyat, sang or chanted hymns. यः Yaḥ, which. मनसि Manasi, in the mind; mental. भोगः Bhogaḥ, fruit, the experience from meditating on the Lord Hari and its good effect. तं Tam, That. देवेभ्यः Devebhyaḥ, for the Devas. आगायत् Agâyat, chanted. यत् Yat, what. कल्याणं Kalyâṇam what is pleasing to the mind; the pleasing things. संकल्पयति Saṁkalpayati, thinks. तत् Tat, that. आत्मने Ătmane, for himself. ते Te, they; the Asurâs. अनेन Anena, by this. उद्गात्रा Udgâtrâ, by loud chanting; by the means of loud chanting. नः Naḥ, us. अत्येष्यंति Atyeṣyanti, supersede. इति Iti, this; that. विदुः viduḥ, knew; came to know. वै Vai, verily. तं Tam, him; अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pâpmanâ, with evils. अविध्यन् Abidhyan, pierced; touched; polluted the chanting of hymns. यः Yaḥ, which; made by the Asurâs. पाप्मा Pâpmâ, evil. सः Saḥ, that. सः Saḥ, well known. अप्रतिरूपम् Apratirupam, unfavourable; disgusting to it. संकल्पयति Saṅkalpayati, thinks. सः Saḥ, that; previously spoken. एव Eva, emphatically; nothing else. सः Saḥ, that. पाप्मा Pâpmâ, evil. एवम् Evam, thus. उ U a particle expressive of surprise. खलु Khalu, indeed. एताः Etâḥ, these. देवताः Devatâḥ gods such as Agni, Prâṇa, &c. पाप्मभिः Pâpmabhiḥ, with evils. उपासृजन् Upâsṛijan, eclipsed; darkened; made to associate with evil. एवम् Evam, in this way. एनाः Enâḥ, these gods. पाप्मना Pâpmanâ, with evil. अविध्यन् Avidhyan, pierced, tainted.

They said to Manas, "Do you sing out for us." "Let it be so," (said Manas). For them then sang out Manas. Whatever fruit there is in contemplating (over the Lord)

that they obtained for the Devas, by singing out (properly performing all mental functions), whatever good there is in contemplation that they obtained for themselves.

The Asurâs knew: "By these Udgatri singers, they will surpass us." They therefore ran swiftly towards them, and pierced them with evil. What was that evil? That which is not according to (the logical) form of thinking. That was the evil.

MADHVA'S COMMENTARY.

So they requested Agni (the fire-god) and others one after another. While engaged in the performing of the duties of Udgâtri, Agni and the other Devas, even Indra and Rudra were all touched with evil by the Asurâs.

MANTRÂ I. 3. 7.

अथ हेममासन्यं प्राणमूचुस्त्वं न उद्गायेति तथेति तेभ्य एष प्राण उदगायत्ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तद-भिद्रुत्य पाप्मनाविध्यन्त्स यथाश्मानमृत्वा लोष्टो विध्वꣳसेतैवꣳ हैव विध्वꣳसमाना विष्वञ्चो विनेशुस्ततो देवा अभवन् पराऽ-सुरा भवत्यात्मना परास्य द्विषन् भ्रातृव्यो भवति य एवं वेद ॥ ७ ॥

अथ Atha then; when all the gods had been touched with evil. इमम् Imam, this, the well known. आसन्यं Âsanyam, living or residing inside the mouth. प्राणम् Prâṇam, to the chief of the Prâna Vâyus or vital airs. ऊचुः Ûchuḥ, (the gods) said. ह Ha, verily. त्वं Tvam, thou; you. नः Naḥ, for us; for our good. उद्गाय Udgâya, chant hymns. इति Iti, thus तथा Tatha, so, let it be. इति Iti, thus. तेभ्यः Tebhyaḥ, for the Devas. एषः Eṣah, this. प्राणः Prâṇaḥ, the chief of the Prâṇa Vâyus. उद्गायत् Udagâyat, chanted hymns. ते Te, the Asurâs. अनेन Anena, this. उद्गात्रा Udgâtrâ, by loud chanting. नः Naḥ, us. अत्येष्यंति Atyeṣyanti, will conquer. वै Vai, verily certainly. इति Iti, this. विदुः Viduḥ, knew; came to know. तं Tam, him; Prâṇa. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pâpmanâ, with evil. अविध्यत्सन् Avidhyatsan wished to touch; intended to pierce. सः Sah, it was (like). यथा Yathâ, as. अश्मानम् Aśmânam, hard stone, adamant. ऋत्वा Ritvâ, coming against; striking against. लोष्टः Loṣtaḥ, a lump of earth. विध्वंसेत Vidhvamseta, is broken into pieces; is reduced to powder. एवम् Evam, in like manner. ह Ha, certainly. एवं Eva, just. विध्वंसमानाः Vidhvaṃsa mânâḥ, destroyed; lost their bodies. विष्वंचः Viṣvañchaḥ, rebounding in different directions. विनेशुः Vineśuḥ, died; dis-

appeared. ततः Tataḥ, then; on their disappearing. देवाः Devâḥ, the Devas. अभवन् Abhavan, were as before; shone again in their own brightness; again got their supremacy. असुराः Asurâḥ, the Asurâs. परा Parâ, overthrown, subverted, it is followed by. अभवन् Abhavan; lost their supremacy. यः Yaḥ, whoever. एवम् Evam, this. वेद Veda, knows: realizes. अस्य Asya, his; him. द्विषन् Dviṣan, the hater, the enemy. भ्रातृभ्यः Bhrâtribhyaḥ, the enemy, the sin which constantly accompanies one like a brother. पाप्मा Pâpmâ, the evil person. आत्मना Âtmanâ, by Paramâtman; through the favour of the Supreme Self. पराभवति Parâbhavati is defeated.

They said to this Asanya Prâṇa, "Do you sing out for us." "Let it be so," said the Asanya Prâṇa. For them then sang out the Asanya Prâṇa.

The Asurâs knew: "By this Udgâtri singer, they will surpass us." They therefore ran swiftly towards him, and (attempted to) pierce him with evil; but as a clod of clay striking against a hard stone breaks into pieces, thus verily the Asurâs being broken, disappeared in diverse directions. Then the Devas became (supreme), and the Asurâs became (defeated). Of him who knows this, the hater becomes defeated by the grace of the Supreme Self, and his brotherly (pleasant) vices all destroyed.

MANTRÂ I. 3. 8.

ते होचुः क नु सोऽभूद्यो नः इत्थमसक्तेत्ययेमास्यऽन्त-रिति सोऽयास्य आङ्गिरसोऽङ्गानां हि रसः ॥ ८ ॥

ते Te, they; the Devas. यः Yaḥ, who. इत्थम् Ittham, thus (conquered the Asurâs). नः Naḥ, us. असक्त Asakta, got, stuck to us, was with us. सः Saḥ, he. क्व Kva, where. नु Nu, now. अभूत् Abhût, was. ह Ha, a word of surprise. इति Iti, thus. ऊचुः Ûchuḥ, discussed among themselves. अयम् Ayam, he. आस्ये Asye, in the mouth. अंतर Antar, inside. इति Iti, this (the Prâṇa ascertained). सः Saḥ, he. अयास्यः Ayâsyaḥ Ayâsya by name. आंगिरसः Ângirasaḥ, named Ângirasa, the governor of the body. The अ of अंग Aṅga having been changed into इ I. हि Hi, because. अंगानां Angânâm, of the bodies of the animals. रसः Rasaḥ, governor; controller.

They (the Devas) then said (wondering) "Where was He (the Supreme Lord) who thus joined us (with this victory)?" (To them replied the Âsya Prâṇa):—

"He was inside the mouth"—(*i.e.*, He was within me, and I obtained the victory through him). That (chief Prâṇa) is called Ayâsya (the child of the Lord who resides within the mouth). He is also called Aṅgirâsa (the child of Aṅgirâ) for he is the ruler of the body (or aṅga.)

MANTRA 1, 3, 9.

सा वा एषा देवता दूर्नाम दूरꣳ ह्यस्या मृत्युर्दूरꣳ ह वा अस्मान्मृत्युर्भवति य एवं वेद ॥ ९ ॥

सा Sâ, that. एषा Eṣâ, this (Prâṇa). देवता Devatâ, god. दूर्नाम Dûrnâma, named. dûr. वै Vai, indeed. हि Hi, since, because. अस्याः Asyâḥ, from this, from this god called Prâṇa. मृत्युः Mṛityuḥ, death, the sin. दूरं Dûram, far off. यः Yaḥ, who. एवं Evam, such. वेद Veda, knows; realizes. अस्मात् Asmât, from this (man). मृत्युः Mṛityuḥ, death, sin. दूरं Dûram, far from. ह Ha, certainly. वै Vai, indeed. भवति Bhavati, Is.

9. Since far-off (duram) is Death (sin) from this god, He is called Dûr, whoever realizes this, far-off becomes indeed Death (sin) from him.—19.

MADHVA'S COMMENTARY.

They then requested the chief of the Vâyus. When the Daityas wished to pierce him with evil, they all perished defeated by him, as a lump of clay thrown on an adamantine stone perishes, by being shattered into pieces. Therefore, this chief of the Vâyus is called invincible, unchecked in his power by blessings or by curses.

Thus the blessings of Śiva did not help the Asurâs to overcome the chief Vâyu. If Vâyu is invincible, how do we find that Bhima who was an Avatâra of Vâyu was bound by the ajagara and apparently defeated by him. The reply to this is given by the commentrator thus.

Whenever Vâyu is found to meet any defeat, it must be known that it was his will to be so defeated. But for his own will, the defeat could not have taken place. Whoever knows this (Secret of Vâyu,) is freed from all sins and all enemies.

MANTRA I, 3, 10.

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्य यत्रासां दिशामन्तस्तद्गमयांचकार तदासां पाप्मनो विन्यदधात्तस्मान्न जनमियान्नान्तमियान्नेत्पाप्मानं मृत्युमन्ववायानीति ॥ १० ॥

सा Sâ, That. वै Vai, verily; indeed. एषा Eṣâ, this. देवता Devatâ, god; the chief of the Prâṇa Vâyus. एतासां Etâsâm, these. देवतानां Devatânam, of the Devas. पाप्मानं Pâpmânam, sins. मृत्युम् Mṛityum, death. अपहत्य Apahatya, removing. आसाम् Âsâm, these. दिशाम् Diśâm, of the quarters, directions. अंतः Antaḥ, end; extremity. यत् Yat, when; in which, the sea shore. तत् Tat, there. गमयांचकार Gamayâñchakara, made to go; took, carried. तत् Tat, there; (as well as among the human society). आसां Âsâm, of these gods. पाप्मनः Pâpmanaḥ, sins. विन्यदधात् Vinyadadhât, threw. तस्मात् Tasmât, therefore; since sins were left there. पाप्मानं Pâpmânam, sin; in the form of sin. मृत्युम् Mṛityum, death. नेत् Net, not; never. अन्ववायानि Anvavâyâni, lest I should get. इति Iti, from this reason. जनं Janam, crowds of men. अंतम् Antam, extremities of the directions न इयात् इति Na iyât iti, should not go.

10. Verily that Devata (Prâṇa) having removed death (in the shape of) sin, from those Devatâs (Indra and the rest) sent it to that place which is at the end of the directions of the world, and there He especially put down that Sin. Therefore a man who desires "Let no sin come to me," should not go to those people (who dwell in that region of utter darkness), nor to that end (of the universe).—20.

Note.—The fight between the forces of Chaos and Cosmos takes place in the beginning of every creation. The disruptive forces of Chaos are thrown to the outer region, called the Antaḥ or the end of the universe. It is the Great Prâṇa who keeps these turbulent forces in their place outside the universe. This is the Ring-Pass-not. Even the high cosmic agents like Agni, Indra &c., could not go on with their work, till the Great Prâṇa helped them—Prâṇa the Only Sinless, among the creatures of God......the Christ Principle of the Gnostics. On a smaller scale we see this illustrated in every civilised state. Within dwell the regulated citizens, on the frontier the lawless barbarians. The prohibition against mixing with the barbarians is based upon this doctrine of self-protection, which in India has been raised to the doctrine of prohibition against foreign travel.

MADHVA'S COMMENTARY.

Vâyu, strong with the strength of Vâsudeva purified Indra and Rudra as well as other Devas (of the evil which the Asurâs had caused in them), and drove away these evil hordes of Asuras to the farthest extremity of the earth, yea, into the sea.

MANTRÂ I. 3. 11.

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्याथैनां मृत्युमत्यवहत् ॥ ११ ॥

सा Sâ, it (was.) वै Vai, indeed. एषा Eṣâ, this. देवता Devatâ, god. एतासां Etâsâm, these. देवतानां Devatânâm, gods; devas. पाप्मानं Pâpmânam, sin; vice. मृत्युं Mrityum, death. अपहत्य Apahatya, removing. अथ Atha, then. एनाः Enâḥ, these gods. मृत्युम् Mṛityum, Death. अति Ati, surpassing; above. अवहत् Avahat, took to.

11. Verily that Devatâ (Prâṇa) having removed death (in the shape of) sin, from those Devatâs, took them next to the region above the sphere of death (*i.e.*, to heaven world). —21.

MADHVA'S COMMENTARY.

Thus freeing these Devas from the coils of death, Vâyu (through whom Vâsudeva works) carried these to the higher worlds, and the Devas obtained (regained) their high position through the help of Vâyu.

Note.—Vâyu, if we take it merely to mean the air of respiration, is the great curer of all diseases of the sense organs, Prâṇâyâma or the regulation of breath is a well-known system of Yoga. Whenever the sense organs are tainted with evil and clogged in their working, the regulation of breath brings them back to their normal function. If we take Vâyu as representing the Saviour of men and gods, the Great Mediator, then it is he, the son of Viṣṇu, who drives away all evil-workers, the Asurâs, and brings on earth the kingdom of heaven. In this aspect Vâyu, the son of Hari (Hareḥ sutaḥ,) the Christ-principle of the Christians is well known as the defeater of Satan and the driver of the hordes of evil spirits into the sea.

MANTRA I, 3, 12.

स वै वाचमेव प्रथमामत्यवहत्सा यदा मृत्युमत्यमुच्यत सोऽग्निरभवत्सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥ १२ ॥

सः Saḥ, Vâyu. वै Vai, indeed. प्रथमाम् Prathamâm, the first, on account of being first engaged in chanting hymns. वाचम् Vâcham, Agni, who assumed the form of Vâk. एव Eva, only. अति Ati, surpassing; beyond, it is to be followed by Mrityum (मृत्युम्) Death. अवहत् Avahat, took, carried. यदा Yadâ, when. सः Saḥ, he; the fire. मृत्युम् Mrityum, Death. अति Ati, going beyond the region of. अमुच्यत Amuchyata, became free. सः Saḥ, he. अग्निः Agniḥ, Agni; the Lord of the fiery world. अभवत् Abhavat, became. सः Saḥ, it (was). अयम् Ayam, this. अग्निः Agniḥ, Agni. परेण Pareṇa, by (the help of) the chief (of the Prâṇa). मृत्युम् Mrityum, Death. अतिक्रान्तः Atikrântaḥ, surpassing; getting rid of. दीप्यते Dîpyate, shines.

12. It was, indeed, this Prâṇa Vâyu who carried Vâk the first god (engaged in chanting hymns), beyond the sphere of Death. When Vâk became free from death she became Agni. There shines this Agni, freed from Death by the help of the Chief (Prâṇa).—22.

MANTRA I, 3, 13.

अथ ह प्राणमत्यवहत्स यदा मृत्युमत्यमुच्यत स वायुरभवत्सोयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥ १३ ॥

अथ Atha, Then. ह Ha, indeed. प्राणम् Prâṇam, the Prâṇa Vâyu whose seat is in the nose. अति Ati, surpassing; beyond, it governs Mṛityum (मृत्युम्) understood. अवहत् Avahat, took, carried. यदा Yadâ, when. स: Saḥ, he; Prâṇa. मृत्युम् Mṛityum, Death. अति Ati, going beyond the range of. अमुच्यत Amuchyata, became free. स: Saḥ, he. वायु: Vâyuḥ, Vâyu. अभवत् Abhavat, became. स: Saḥ, it (was). अयम् Ayam, this. वायु: Vâyuḥ, Vâyu, परेण Pareṇa, by (the help of) the chief of the Prâṇa Vayus. मृत्युम् Mṛityum, Death. अतिक्रान्त: Atikrântaḥ, surpassing; getting rid of. पवते Pavate, blows.

13. Then, he took the Breath beyond the sphere of Death, when the Breath became free from Death, he became the Vâyu. There blows this Vâyu freed from Death, through the help of the Chief (of the Prâna Vâyus).—23.

MANTRA I. 3. 14.

अथ चक्षुरत्यवहत्तद्यदा मृत्युमत्यमुच्यत स आदित्योऽभवत्सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति ॥ १४ ॥

अथ Atha, next. चक्षु: Chakṣuḥ, the eye-god, the sun. अति Ati, surpassing; beyond death. अवहत् Avahat, bore. तत् Tat, that; the eye-god. यदा Yadâ, when. मृत्युम् Mṛityum, death. अति Ati, beyond. अमुच्यत Amuchyata, became free. स: Saḥ, he. आदित्य: Âdityaḥ, Âditya; the Sun. अभवत् Abhavat, came back to. स: Saḥ, he. असौ Asau, this. आदित्य: Âdityaḥ, Âditya, the Sun. परेण Pareṇa, by (the help of) the chief (of the Prâṇa Vâyus). मृत्युम् Mṛityum, death. अतिक्रान्त: Atikrântaḥ, having surpassed. तपति Tapati, shines forth.

14. Next, he carried (the god of) the eye beyond (the sphere) of death. When the eye became free from death, he became the Âditya. There shines he this Âditya, freed from death, through the help of the Chief (Prâṇa Vâyu).—24.

MANTRA I. 3. 15.

अथ श्रोत्रमत्यवहत्तद्यदा मृत्युमत्यमुच्यत ता दिशोऽभवꣳस्ता इमा दिशः परेण मृत्युमतिक्रान्ताः ॥ १५ ॥

अथ Atha, afterwards. श्रोत्रम् Śrotram, the gods of the ear; the gods of the four quarters. अति Ati, beyond the limit of death. अवहत् Avahat, bore. तत् Tat that; the god of the ear. यदा Yadâ, when. मृत्युम् Mṛityum, death. अति Ati, going beyond. अमुच्यत Amuchyata, became free. ता: Tâḥ, these. दिश: Diśaḥ, the gods of the four quarters. अभवन् Abhavan, became. ता: Tâḥ those. इमा: Imâḥ, these. दिश: Diśaḥ, the gods of the four quarters. परेण Pareṇa by (means of the help of) the chief Prâṇa Vâyu. मृत्युम् Mṛityum, death. अतिक्रान्त: Atikrântâḥ, surpassing; getting rid of.

15. He afterwards bore (the gods of the) ear beyond (the sphere of) death. When (the gods of) the ear became free from death, they became these (gods) of the four quarters. These are (the gods of the) four quarters that have surpassed death through the Chief.—25.

MANTRA I. 3. 16.

अथ मनोऽत्यवहत्तद्यदा मृत्युमत्यमुच्यत स चन्द्रमा अभवत्सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भात्येवꣳ ह वा एनमेषा देवता मृत्युमतिवहति य एवं वेद ॥ १६ ॥

अथ Atha, then. मनः Manaḥ, mind; gods of the mind, Indra, Rudra, Seṣa. अति Ati, beyond the range of death. अवहत् Avahat, bore, carried. तत् Tat, that; the god of the mind. यदा Yadâ, when. मृत्युम् Mṛityum, death. अति Ati, going beyond. अमुच्यत Amuchyata, became free; became pure. सः Saḥ, he. चन्द्रमाः Chandramâḥ, the moon; the Moon-god. अभवत् Abhavat, became. सः Saḥ, he. असौ Asau, this. चन्द्रः Chandraḥ, the moon; the Moon-god. परेण Pareṇa (with the help of) the chief Prâṇa Vâyu. मृत्युम् Mṛityum, death. अतिक्रान्तः Atikrântaḥ surpassing; getting rid of. भाति Bhâti, shines. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows; realizes within himself. एषाः Eṣâḥ, this. देवताः Devatâḥ, god; the chief Prâṇa Vâyu. एनं Enam, him (who realizes this). मृत्युम् Mṛityum, death. एवं Evam, in this way. अति Ati, beyond the range of. वहति Vahati, bears; carries. ह Ha, indeed. वै Vai, verily.

16. He afterwards took (the gods of) the mind beyond (the sphere of) death. (When these gods) became free from death, (they regained their former position), and became (the Lords of) the Moon. There is that moon who is shining there, that has surpassed death, through the help of the chief (Prâṇa Vâyu). Thus indeed does this Devatâ Prâṇa carry him also beyond (the sphere of) death who knows this.—26.

MANTRA I. 3. 17.

अथात्मनेऽन्नाद्यमागायद्यद्धि किंचान्नमद्यतेऽन्नेनैव तदद्यत इह प्रतितिष्ठति ॥ १७ ॥

अथ Atha, then; when the Devas had regained their former position. आत्मने Âtmane, for his own self. अन्नाद्यम् Annâdyam, for eatable food, a compound of annam food, and addyam eatable. It is in the objective case governed by the transitive verb उद्दिश्य (Uddiśya) understood; therefore it means in order to gain edible food, delicious food. आगायत् Âgâyat, chanted hymns; offered up prayers. हि Hi, since. यत् Yat, any. किंच Kiñch, a whatever. अन्नम् Annam, food. अद्यते Adyate,

is eaten (by the animals). तत् Tat, that. अनेन Anena, by the ana or the Prâṇa Vâyu. अन (Ana) is a word which means Prâṇa Vâyu. एव Eva, only. अद्यते Adyate, is eaten. इह Iha, in the animals. प्रतितिष्ठति Pratitiṣṭhati, establishes rests ; depends.

Then (when the devas had become freed from sin) the Prâṇa sang out to gain edible food for himself. Whatever food is eaten (by animals), is eaten verily by the Prâṇa, as it is the Prâṇa only that lives in the bodies of the animals.—27.

MANTRA I. 3. 18.

ते देवा अब्रुवन्नेतावद्वा इदꣳ सर्वं यदन्नं तदात्मन आगासीरनु नोऽस्मिन्नन्न आभजस्वेति ते वै माभिसंविशतेति तथेति तꣳ समन्तं परिण्यविशन्त तस्माद्यदनेनान्नमत्ति तेनैतास्तृप्यन्त्येवꣳ ह वा एनꣳ स्वा अभिसंविशन्ति भर्ता स्वानाꣳ श्रेष्ठः पुर एता भवत्यन्नादोऽधिपतिर्य एवं वेद य उ हैवं विदꣳ स्वेषु प्रतिप्रतिर्बुभूषति न हैवालं भार्येभ्यो भवत्यथ य एवैतमनुभवति यो वै तमनुभार्यान् बुभूर्षति स हैवालं भार्येभ्यो भवति ॥ ॥८१

यत् Yat, which. अन्नं Annam, food to the animals. इदम् Idam, this. एतावत् Etâvat, so much and no more. वै Vai, indeed. तत् Tat, that. सर्वं Sarvam, all. आत्मने Atmane, for your ownself. आगासीः Âgâsîḥ, you have chanted hymns for ; you have obtained by prayers. अस्मिन् Asmin, in this (food) अन्ने Anne, in food ; of food. अनु Anu, afterwards, after thee. नः Naḥ, us. आभजस्व Âbhajasva, make us have a share ; let us partake of. The ordinary form of the word is आभजयस्व Âbhajayasva. इति Iti, this. ते Te, they ; the Devas. अब्रुवन् Abruvan, spoke to (Prâṇa). ते Te, you all, (who wish for food or nourishment.) मा Mâ, me. अभि Abhi, towards ; from all sides. संविशत Samviśata, enter ; (come in). वै Vai, indeed. इति Iti, this (said Prâṇa). तथा Tathâ, so let it be. इति Iti, this (said the Devas). तं Tam, him. समंतम् Samantam, on all sides. परिण्यविशंत Pariṇyaviśaṃta, entered from all sides. तस्मात् Tasmât, therefore, because he had made the Devas partakers of food, and made them enter the bodies of animals. अनेन Anena, by Prâṇa ; the word अन् (Ana) means Prâṇa. यत् Yat, which ; whatever. अन्नं Aannam, food ; nourishment. अत्ति Atte, eats. तेन Tena, by that (food) एताः Etâḥ, these Devas, Vâk &c. तृप्यंति Tripyanti, are satisfied ; get their nourishment. यः Yaḥ, whoever ; a practical man ; a man of practical experience. एवं Evam, this ; that Prâṇa is the stay of Vâk &c ; or Vâk &c. are supported by Prâṇa. वेद Veda, knows ; realizes within himself. एनं Enam, him. स्वाः Svâḥ, kinsmen, relatives. एवं Evam, similarly ; as do the Devas surround the Prâṇa. अभि Abhi, towards, on all sides. संविशंति Samviśanti, come to ; enter into ; come to

and surround him as their giver of bread. ह a mere particle. वै Vai, indeed, verily. स्वानां Svânâm, of his kinsmen. भर्ता Bhartâ, supporter; one who maintains. श्रेष्ठः Śrestha, the best; superior. पुरः Puraḥ, in the front. एता Etâ, goer; leader. अन्नादः Annâdaḥ, the eater of food, the enjoyer, the strong. अधिपतिः Adhipati, the master, the ruler. भवति Bhavati, is; becomes. यः Yaḥ, whoever. उ U an interjection. ह Ha indeed. एवं विद् Evamvidam, one who knows Prâṇa Vâyu. स्वेषु Sveṣu, among his relatives or kinsmen. (प्रति Prati, hostile.) प्रतिबुभूषति Pratibubhuṣati, wishes to be antagonist or hostile to; wishes to oppose. भार्येभ्यः Bhâryebhyaḥ, to his dependants; belongings. न Na, not. एव Eva, certainly. अलं Alam, able, enough; capable. भवति Bhavati, is; proves. अथ Atha, on the other hand. यः Yaḥ, who. एव Eva, only. एनं Enam, him who knows Prâṇa. अनु Anu, favourable; or favourably disposed. भवति Bhavati, is. यः Yaḥ, who. तं Tam, him. वै Vai, indeed. अनु Anu, following, or being permitted by the Prâṇavid. भार्यान् Bhâryân, the dependants. बुभूषति Bubhûṣati, wishes to be (or to maintain). सः Saḥ, he. ह Ha indeed. एव Eva, alone. भार्येभ्यः Bhâryebhyaḥ, to his dependants. अलं Alam, capable of maintaining. भवति Bhavati, is; becomes.

18. These Devas (then) said (to Prâṇa):—"This is all the food (that living beings must subsist upon in this world, and all this) thou hast acquired for thy own self by singing, (how are we to live?). Make us participate in it even after thee." Prâṇa said: "You enter through me (the bodies of these animals)." They said: "All right." Then they entered him with all their hosts. Therefore, whatever food an animal eats through Prâṇa (surrounded by all the Devas), by that (food) these (Devas also) are satisfied.

He who knows thus (the glorious Prâṇa), becomes one in whom thus enter all his relatives (as the Devas entered the animal bodies). He becomes the supporter of his relatives, and being chief (among them) he becomes their leader in the front, ruling and enjoying all. But he among his relatives who opposes him, who knows thus (the glory of Prâṇa) will never be able to maintain his dependants. But he who is on the side of such (knower of Prâṇa) and wishes to maintain his dependants with the permission (of such knower) he indeed becomes able to support his dependants.—28.

Note.—The Devas said (to the chief of the Prâṇa) "What is our food is so much and no more; all this you have prayed (sung) for;—(and that for yourself). In this food make us sharer, please." Prâṇa said to them—"Come you all towards me, and enter into

me." "So let it be" (having said this) they all entered into his body on all sides. It is therefore, these Devas (Vâk &c.) become satisfied by (getting their nourishment from) whatever is eaten by Prâṇa. Whoever knows (by practice) this (that Prâṇa is the supporter of the Devas like Vâk &c) to him do his relatives come, and with him do they, indeed, join as Vâk &c. do with Prâṇa. The supporter of these relatives does he become, their superior and leader, their Annâda, well wisher and lord. Incapable of maintaining his dependants does he become, he who is hostile to the property of a man who has realized within himself this (knowledge). But on the other hand, whoever is favourably disposed towards such a man, and following him wishes to maintain his dependants, he and he alone becomes capable of maintaining his own dependants.

MANTRA I. 3. 19.

सोऽयास्य आङ्गिरसोऽङ्गानां हि रसः प्राणो वा अङ्गानां रसः प्राणो हि वा अङ्गानां रसस्तस्माद्यस्मात्कस्माच्चाङ्गात्प्राण उत्क्रामति तदेव तच्छुष्यत्येष हि वा अङ्गानां रसः ॥ १६ ॥

सः Saḥ, he. अयास्यः Ayâsyaḥ, called Ayâsya residing in the mouth. आंगिरसः Âṅgirasaḥ, Âṅgirasa by name. हि Hi, because. अंगानाम् Aṅgânâm, of the bodies of animals. रसः Rasaḥ, the leader; the controller: the sap. प्राणः Prâṇaḥ, the chief of the Vâyus. वै Vai, alone. अंगानाम् Aṅgânâm, of the animal bodies. रसः Rasaḥ, the leader, the controller. हि, Hi, because. प्राणः Prâṇaḥ, the chief of the Vâyus. वै Vai, truly. अंगानाम् Aṅgânam, of the animal bodies. रसः Rasaḥ, the leader; the governor. तस्मात् Tasmât, therefore. यस्मात् Yasmât, whichever. कस्मात् Kasmât, from whatever. च Cha, and. अंगात् Aṅgât, from the body. प्राणः Prâṇah, the Prâṇa. उत्क्रामति Utkrâmati, goes out. तत् Tat, there. एव Eva, only. तत् Tat, that limb or body. शुष्यति Śuṣyati, dries up. हि Hi, therefore. एषः Eṣaḥ, this Vâyu. वै Vai, truly. अंगानां Angânâm, of the animal bodies. रसः Rasaḥ, the governor, essence.

19. He is called Ayâsya, as well as Âṅgirasa, for, he is the controller of the bodies; because Prâṇa alone is the controller of the members of the bodies; hence any part of the body dries up at once when Prâṇa leaves it. Therefore, this (Prâṇa) is indeed the controller of the members of the bodies.—29.

MADHVA'S COMMENTARY.

Agni, Nasal Vâyu, the Protectors of the directions, and Indra and all the rest, the Sun, the Moon, Rudra yea all are established in their position by him alone (all regained their former position by the help of this chief Vâyu).

The commentator now explains the meaning of the word Bṛihati in the phrase Vag-vai-Bṛihati.

MANTRA I. 3. 20.

एष उ एव बृहस्पतिर्वाग् वै बृहती तस्या एष पतिस्त-स्माद्‌ बृहस्पतिः ॥ २० ॥

एषः Eṣaḥ, this Prâṇa. उ U, and. एव Eva,-only. बृहस्पतिः Bṛihaspatiḥ, called Brihaspati. वाक् Vâk, the goddess of speech. वै Vai, indeed. बृहती Bṛihati, called Bṛihati ; Vâk is called Bṛihati ; because all the softer qualities *develope* in her. (Briha-to develop). एषः Eṣaḥ, this Vâyu. तस्याः Tasyâḥ, her. पतिः Patiḥ, lord ; husband. तस्मात् Tasmât, hence. उ U, and. बृहस्पतिः Bṛihaspatiḥ, called Bṛihaspati.

20. And this Prâṇa is truly (called) Brihaspati. For Vâk, the goddess of speech, indeed, is Brihati ; and of her this Prâṇa is the lord. So he is Brihaspati (the Lord of the word).—30.

MANTRA I. 3. 21.

एष उ एव ब्रह्मणस्पतिर्वाग् वै ब्रह्म तस्या एष पतिस्त-स्माद्‌ ब्रह्मणस्पतिः ॥ २१ ॥

एषः Eṣaḥ, this Vâyu. उ U, and. एव Eva, only. ब्रह्मणस्पतिः Brahmaṇaspati, called Brahmanaspati. वाक् Vâk-Vâk, the goddess of speech. वै Vai, indeed. ब्रह्म Brahma, the Vedas infinite as they are. तस्याः Tasyâḥ, her. एषः Eṣaḥ, this Vâyu. पतिः Patiḥ, Lord. तस्मात् Tasmât, hence. उ U, and. ब्रह्मणस्पतिः Brahmaṇaspati, called Brahmaṇaspati.

21. This Prâṇa is truly (called) Brahmaṇaspati. Vâk, the goddess of speech is the Brahma (Veda) and of her is this Prâṇa the Lord. So he is truly called Brahmaṇaspati (the Lord of the Vedas).—31.

MADHVA'S COMMENTARY.

The Goddess Bṛihati is verily Saraswati, and she is so called because she is all full of every womanly attribute (Briha-full) and because she is the personification of the *endless Vedas*. She is called Brahma also. Or she is called Bṛihati because she is *supported* (Bṛinhita) by Viṣṇu. Her husband is this Lord Vâyu and so he is called Brihaspati (or the lord of Bṛihati).

MANTRA 1. 3. 22.

एष उ एव साम वाग् वै सामैष सा चामश्चेति तत्साम्नः सामत्वं यद्वेव समः प्लुषिणा समो मशकेन समो नागेन सम

एभिस्त्रिभिर्लोकैः समोऽनेन सर्वेण तस्माद्वेव सामाश्नुते साम्नः सायुज्यꣳ सलोकतां जयति य एवमेतत्साम वेद ॥ २२ ॥

एषः Eṣaḥ, this, Vâyu. उ U, and. एव Eva, only. साम Sâma, called Sâma. वाक् Vâk, Vâk, the goddess of speech. वै Vai, indeed. साम Sâma, called Sâma सा essence or sâra of feminine qualities. अम ama, immeasureable. एषः Eṣaḥ, this Vâyu. सा Sâ, the essence of all the womanly qualities. च Cha, and. अमः Amaḥ, immeasureable. च Cha, and. इति Iti, hence. Vâk or Bhâratî a female goddess, forming a part of the body of Vâyu, a male god, they both become Ardhanârîśvara (अर्द्धनारीश्वर), a god partly male and partly female. तत् Tat, that; to be a god partly male and partly female. साम्नः Sâmnaḥ, Of Vâyu called Sâma. सामत्वम् Sâmatvam, the reason of being called Sâma. यद्वेव Yadveva, otherwise; or, yat +u+eva=yadveva, u means even, the same as eva. प्लुषिणा Pluṣinâ, to a worm. समः Samaḥ, equal; (Eva, like; as if). मशकेन Maśakena, to a mosquito. समः Samaḥ, equal. इव Eva, like; apparently. नागेन Nâgena, to elephant. एभिः Ebhiḥ, these. त्रिभिः tribhiḥ three. लोकैः Lokaiḥ, to the worlds. समः Samaḥ, equal. अनेन Anena, this. सर्वेन Sarvena, to all. समः Samaḥ, equal. तस्मात् Tasmât, therefore; since it is as if equal to every thing. एव Eva, only. वा Vâ, otherwise. सामः Sâmaḥ, Sâma. यः Yaḥ, whoever; एवम् Evam, in this way एतत् Etat, this. साम Sâma, Sâma; the Vâyu called Sâma. वेद Veda, knows; realizes within himself. साम्नः Sâmnaḥ, of Sâma, the Vâyu. सायुज्यं Sâyujyam, union; सलोकतां Salokatâm, to be of same world; to be of the same quality. जयति Jayati, gets; attains.

Note.—It is this Vâyu which is called Sâma. Vâk, the goddess of speech is indeed Sama, god partly male and partly female; for, this Vâyu only is at the same time the goddess Sâ (She), the essence of all the womanly qualities, as well as Ama (अम)immeasureable male god. That is why Vâyu, named Sâma has got that name of his. Or because, he is as if equal to worm, or to mosquito, or to an elephant, or to the three worlds or to all this (that we see). Or hence only this Vayu is called Sâma (a god who is apparently equal to anything and everything in which he is present.) Whoever thus realizes Sâma within himself, he becomes one with the Vâyu Sâma and becomes of the same world (or quality) with Sâma.

22. And this (Prâṇa) is indeed Sâma:—for the Vâk is Sâ (as the sâra or essence of all womanly qualities); and the Ama is this (Prâṇa): (for he is Ameya or Immeasureable). Because He is both Sâ and Ama (Androgyne), therefore, this is the reason of the Prâṇa being called Sâma. Or Prâṅa is called Sâma because he is *equal* (*sama*) to a worm even (because it is of the size of a worm when enlivening

a worm) or *equal to* a mosquito (when filling its body), or *equal to* an elephant (when filling the body of an elephant). He is *equal to* (of the size of) these three worlds, *equal to* all this (universe). Therefore, verily indeed is he called Sâma. Enjoys he co-union and co-spatiality with Sâma, who knows thus the (the hidden meaning of) Sâma (as the name of Prâṇa).—32.

Note.—Compare Chh. Up. 1. 6. 1. etc.

Note.—The man who knows the androgyne nature of Prâṇa gets sâyujya with him according to his capacity. Other knowers of the mystery of Sâma, get sâlokyata only.

MANTRA 1. 3. 23.

एष उ वा उद्गीथः प्राणो वा उत्प्राणेन हीदꣳ सर्वमुत्तब्धं वागेव गीथोच्चगीथा चेति स उद्गीथः ॥ २३ ॥

एषः Eṣah, this Prâṇa. उ U, and. वै Vai, indeed. उद्गीथः Udgîtha, called Udgîtha. प्राणः Prâṇaḥ, Prâṇa the chief of the Vayus. वै Vai, indeed. उत् Ut, called Ut. हि Hi, because. इदम् Idam, this. सर्वम् Sarvam, all (the worlds). प्राणेन Prâṇena, by Prâṇa Vayu. उत्तब्धं Uttabdham, held. वाक् Vâk, the goddess Vâk. एव Eva, only. गीथा Gîthâ, sung or praised by the gods. उत् Ut, Ut; one who holds up. गीथा Gîthâ, one who is sung or praised (by the gods). च Cha, and. इति Iti, hence. सः Saḥ, he; the Vâyu. उद्गीथः Udgîthaḥ, called Udgîtha.

23. This Vâyu is called Udgîtha (the god who upholds the world and at the same time is sung by gods). Prâṇa is indeed Ut (the upholder) of the world; for, by this Prâṇa Vâyu this world is held up; and the goddess Vâk is Githâ sung and praised by the gods. He is called Udgîtha, because, he is at the same time "ut" (upholder of the world) as well as Gîtha praised or sung by the gods (Vâk and Prâṇa forming the androgyne.)—33.

The author now explains the phrase Vâg-vaisâ.

As that Goddess Saraswati is the essence of all womanhood, She is called Sâ. As (Vâyu is immeasureable-Na-miyate-He is called Ama. Thus Sâ+Ama=Sâma). (Thus Sâmā is the name of the ardhanâri Vâyu).

The author explains the Udgîtha as applying to Vâyu Saraswati. He does not explain the word Ud, because it is already explained in the Upaniṣad itself. He explains the word Gîtha thus:—

Since She is the presiding deity of Sâma Veda, She is called Githâ,. Therefore, this Vâyu, that has half of his body womanly, is called Udgithâ; (meaning Vâyu and Saraswati in one, because Prâṇa is Ut and

Vâka is Githâ). (He is the same god as Sâma, meaning Vâyu and Saraswati in one. Sâ is Vâk and ama is the Vâyu). It is this Vâyu, who is sometimes described as having his body partly of a male, and partly of a female character.

Note.—This word Sâma and Udgîtha are thus the names of the Ardhanârî or the Androgyne god Vâyu, half of whose body is female and the other half male. Though Viṣṇu is generally known as Ardhanârî, yet in some Purâṇas, Vâyu is also called Ardhanârî. In fact, this Vâyu principle is dual in nature, half male and half female. The second person of the trinity is always of this dual character.

MANTRA 1. 3. 24.

तद्धापि ब्रह्मदत्तश्चैकितानेयो राजानं भक्षयन्नुवाचायंत्यस्य राजा मूर्धानं विपातयताद्यदितोऽयास्य आङ्गिरसोऽन्येनोदगाय-दिति वाचा च ह्येव स प्राणेन चोदगायदिति ॥ २४ ॥

तत् Tat, that; it is the Sâma Vâyu who is in Ayâsya etc. ह Ha, it has been said. अपि Api, even. ब्रह्मदत्तः Brahmadattaḥ, Brahmadatta by name; चैकितानेयः Chaikitâneya, born in the family of, or one of the descendants of Chaikitâna. राजानं Râjânam, soma juice. भक्षयन् Bhakṣayan, drinking. उवाच Uvâcha, said. इतः Itaḥ, Prâṇa. यदि Yadi, if; other than this. अन्येन Anyena, by any one else. The full sense is, if anyone else other than this Prâṇa male Ayâsya Âṅgirasa chant hymns. अयास्यः Ayâsyaḥ, Ayâsyaḥ. आंगिरसः Âṅgirasa, Aṅgirasa. उदगायत् Udagâyat, chanted hymns (in the Sacrifice of Brahmâ). अयं Ayam, this. राजा Râjâ, Soma; the moon, the presiding deity of the Soma juice. त्यस्य Tyasya, his; here, mine who have been drinking Soma juice. मूर्धानं Mûrdhânam, head. विपातयतात् Vipâtayatât, let (him) strike off or cut off. इति Iti. वाचा Vâchâ, by the goddess Vâk. प्राणेन Prâṇena, by the chief of the Prâṇa Vâyus. च Cha, and. हि He, certainly. उदगायत् Udagâyat, chanted hymns.

Note :—It is said that Brahmadatta born in the family of Chikitâna, said (on oath) while drinking Soma juice :—"Let moon, the presiding god of this soma juice, cut off my head, if it was anybody else other than this chief Prâṇa, who made Ayâsya Aṅgirâsa chant hymns (in the Sacrifice of Prajâpati). No doubt, it was only goddess Vâk who is the same as the chief Prâṇa who made him chant hymns."

24. That (glory of Prâṇa) was verily even declared by Brahmadatta Chaikitâneya while drinking the Royal drought (of Soma)—"May this King (of liquors) cut off my head, if Ayâsya Aṅgirasa sang (the Udgitha) through (the help of) any other. He (Ayâsya) sang through the help of even the Vâk and of Prâṇa indeed (through the help of the Androgyne).—34.

MADHVA'S COMMENTARY.

When the Risi Ayâsya chanted hymns in the Visvasrig Soma sacrifice, he did so as possessed by this androgyne Vâyu called Sâma or Udgîtha.

MANTRA I. 3. 25.

तस्य हैतस्य साम्नो यः स्वं वेद भवति हास्य स्वं तस्य वै स्वर एव स्वं तस्मादार्त्विज्यं करिष्यन्वाचि स्वरमिच्छेत तया वाचा स्वरसंपन्नयार्त्विज्यं कुर्यात्तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एवाऽथो यस्य स्वं भवति भवति हास्य स्वं य एवमेतत्साम्नः स्वं वेद ॥ २५ ॥

यः Yaḥ, whoever. तस्य Tasya, that; mentioned before. एतस्य Etasya, this साम्नः Sâmnaḥ of Vâyu called Sama. स्वं Svam, property; wealth. वेद Veda, knows; realizes. अस्य Asya, his; of the knower. स्वं Svam, property, wealth, such as home, treasure &c., of which Vâyu is the master. भवति Bhavati, is. ह Ha, certainly. तस्य Tasya, his. वै Vai, indeed. स्वरः Svaraḥ, sweet tone; musical note. एव Eva, only. स्वं Svam, property. तस्मात् Tasmât, hence; since, sweet musicâl note is the property of Prâṇa आर्त्विज्यं Ârtvijyam, the duties of a Ṛitvika; the act of chanting Udgîtha. करिष्यन् Karisyan, in order to do, or perform. वाचि Vâchi, in his speech; in his voice. स्वरं Svaram, sweet musical tone. इच्छेत Ichchheta, should wish. तया Tayâ, that. स्वरसम्पन्नया Svarasampannayâ, rich with sweet musical tone. वाचा Vâcha voice. आर्त्विज्यं Ârtvijyam, the duty of a Ṛitvik; chanting hymns. कुर्यात् Kuryât, should do; should perform. तस्मात् Tasmât, therefore. यज्ञे Yajñe, in a sacrifice. स्वरवंतं Svaravantam, having a sweet musical tone. एव Eva, only. दिदृक्षन्ते Didṛikṣhante, look for. यस्य Yasya, whose; from whom; from which sweet toned Ritvik. अस्य Asya, of this; of the sacrificer. स्वं Svam, wealth. भवति Bhavati, is. अथ Atha, therefore. उ U. यः Yaḥ, whoever. एवं Evam, in this way. एतत् Etat, this. साम्नः Sâmnaḥ, of the chief Vâyu who is called Sâma. स्वं Svam, property. वेद Veda, knows. अस्य Asya, his. स्वं Svam, wealth. भवति Bhavati, is. ह Ha, certainly.

25. Whoever knows the property of this Vâyu called Sâma mentioned before, he gets wealth, musical note indeed is his property. One intending to perform the duty of a Ṛitvika (which is to chant hymns) should therefore wish for a sweet musical voice. Duties of a Ṛitvika (which is to chant hymns) should be performed in a voice which is rich with musical tone. It is therefore, those only are looked for in a sacrifice, who are endowed with musical voice, for, from him does the sacrificer obtain wealth. He indeed attains wealth who knows the property of Sâma Vâyu.—35.

MADHVA'S COMMENTARY.

The house, the treasure &c these are called Svâ or possessions. These all depend upon the tone of the Udgâtṛi (because this Vâyu is the presiding deity of the Udgâtṛi).

MANTRA I. 3. 26.

तस्य हैतस्य साम्नो यः सुवर्णं वेद भवति हास्य सुवर्णं तस्य वै स्वर एव सुवर्णं भवति हास्य सुवर्णं य एवमेतत्साम्नः सुवर्णं वेद ॥ २६ ॥

तस्य Tasya, that ; mentioned before. एतस्य Etasya, of this. साम्नः Sâmnaḥ, of Sâman. सुवर्णं Suvarṇam, gold ; ornament. यः Yaḥ, who. वेद Veda, knows. अस्य Asya, his ; of this knower. सुवर्णं Suvarṇam, ornament. भवति Bhavati, is. हि Hi, certainly ; no doubt. ह Ha. तस्य Tasya, of him. वै Vai, indeed. स्वरः Svaraḥ, Svaraḥ, musical note. एव Eva, only. सुवर्णं Suvarṇam, ornament. यः Yaḥ, who-ever. एवं Evam, in this way. साम्नः Sâmnaḥ, of Sâman. एतत् Etat, this. सुवर्णं Suvarṇam, ornament. वेद Veda, knows. अस्य Asya, of this man. सुवर्णं Suvarṇam, ornament. भवति Bhavati, is. ह Ha, certainly.

26. Ornament certainly belongs to him who knows the ornament of this Sâman, just mentioned before. Sweet musical note is, in fact, the ornament of this god. Ornament certainly, therefore, does he get who knows the ornament of this god.—35.

MADHVA'S COMMENTARY.

That Vâyu is the ornament and he is the gold, and he resides in the tone of the Udgâtṛi.

MANTRA I 3. 27.

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति तस्य वै वागेव प्रतिष्ठा वाचि हि खल्वेष एतत्प्राणः प्रतिष्ठितो गीयतेऽन्न इत्युहैक आहुः ॥ २७ ॥

तस्य Tasya, of that, mentioned before. एतस्य Etasya, of this. साम्नः Sâmnaḥ, of this god Sâman. यः Yaḥ, Whoever. प्रतिष्ठां Pratiṣṭham, seat. वेद Veda, knows. प्रति Prati, favourably ; being highly spoken of. तिष्ठति Tiṣthati, stands ; gains his footing. ह Ha, verily. तस्य Tasya, of his ; of the god Sâman. वै Vai, indeed. वाक् Vâk, speech ; the organ of speech. एव Eva, only. प्रतिष्ठा: Pratiṣṭhâḥ, seat. हि Hi, because. वाचि Vâchi, in the organ of speech. खलु Khalu, truly. एषः Eṣaḥ, this. प्राणः Prâṇaḥ, Prâṇa Vâyu. प्रतिष्ठितः Pratiṣthitaḥ, rests. उह Uha, at the time when. गीयते Gîyate, is sung at the time when one chants hymns. अन्ने Anne, in

food; (supply at other times, अन्यदा). इति Iti. एतत् Etat, this. एके Eke, some people. आहुः Ahuḥ, say.

27. Favourably, (with reputation) does he stand (in the world),—he who knows the seat of this god Sâman, just spoken of. The organ of speech is indeed his seat. For it has been said by some that in the organ of speech has this Prâṇa his seat when one chants hymns, and at other times in food.—37.

MADHVA'S COMMENTRAY.

At the time of singing, the organ of speech becomes as it were the seat for the manifestation of that Deva Vâyu, at times other than that of singing, the seat of Vâyu or Prâṇa is food.

Note.—The Vâyu is one. Why is it used in the plural in the word pavamananam of the purifiers. The Commentator explains this next.

MANTRA I. 3. 28.

अथातः पवमानानामेवाभ्यारोहः स वै खलु प्रस्तोता साम प्रस्तौति स यत्र प्रस्तुयात्तदेतानि जपेदसतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मामृत मगमयेति स यदाहासतो मा सद्गमयेति मृत्युर्वा असत्सदमृतं मृत्योर्मामृतं गमयामृतं मा कुर्वित्येवैतदाह तमसो मा ज्योतिर्गमयेति मृत्युर्वै तमो ज्योतिरमृतं मृत्योर्मामृतं गमयामृतं मा कुर्वित्येवैतदाह मृत्योर्मामृतं गमयेति नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि तेष्वात्मनेऽन्नाद्यमागायेत्तस्मादु तेषु वरं वृणीत यं कामं कामयेत तꣳ स एष एवंविदुद्गातात्मने वा यजमानाय वा यं कामं कामयते तमागायति तद्धैतल्लोकजिदेव न हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥ इति तृतीयं ब्राह्मणम् ॥ ३ ॥

अथ Atha, now, after Mukti. अतः Ataḥ, hence; since the sacrifice peacefully comes to an end by chanting Udgîtha. Through the grace of अ (a name of Viṣṇu). पवमानानाम् Pavamânânâm, of those Udgâtas that are elect for the post of Vâyu. अभ्यारोहः Abhyârohaḥ, superiority over all (regarding controlling of souls in

Mukti). स: Saḥ, he who is elect for Vâyuhood. वै Vai, indeed. खलु Khalu, only. प्रस्तोता Prastotâ, ever mutterer of the Sâma mantras, worthy of being praised साम Sâma, Sâma mantras. प्रस्तौति Prastauti, begins to praise. स: Saḥ, he the Prastotâ. यत्र Yatra, when. प्रस्तूयात् Prastûyât, begins to praise. तत् Tat, then, at the time of Prastâv, एतानि Etâni, these; the following mantras addressed as prayer to Viṣṇu. जपेत् Japet, should mutter. असत: Asataḥ, from Asat; from what is unreal which is the cause of misery and a kind of death. मा Mâ, me. सत् Sat, what is real; which is real; which is eternal bliss and there fore immortality. गमय Gamaya, (may thou) make me go or get. Take me to. तमस: Tamasaḥ, from tamas; darkness which is nothing but ignorance and a kind of death. मा Mâ, me. ज्योति: Jyotiḥ, light; knowledge. गमय Gamaya, make me get or attain; take me to. मृत्यो: Mṛityoḥ, from miserable death. मा Mâ, me. अमृतं Amṛitam, immortality. गमय Gamaya. (may thou) take me to. इति Iti. स: Saḥ, He. यदा Yadâ, when; आह Aha, says, असत: Asataḥ from Asat or unreal मा Ma, me. सत् Sat, real. गमय Gamaya, make me go to; take me. इति Iti. मृत्यु: Mṛityu, death. वै Vai, in reality. असत् Asat, is called Asat; is the meaning of the word Asat. सत् Sat, the meaning of the word Sat. अमृतं Amritam, immortality. मृत्यो: Mṛityoḥ, from mrityu. मा Mâ, me. अमृतं Amṛitam, Amṛita, immortality. गमय Gamaya, do thou take me to. मा Mâ, me. अमृतं Amṛitam, immortal. कुरु Kuru, do make. इति Iti. एतत् Etat, this. एव Eva, only. आह Âha, he says. तमस: Tamasaḥ, from tamas; from darkness or ignorance. मा Mâ, me. ज्योति: Jyotiḥ, light; knowledge. गमय Gamaya, make me go. इति Iti. मृत्यु: Mṛityuḥ, death. वै Vai, in reality. तम: Tamaḥ, what is called tamas; the meaning of the word tamas. ज्योति: Jyotih, light; the meaning of the word jyotih. अमृतं Amṛitam, immortality. मृत्यो: Mṛityoh, from death मा Mâ, me. अमृतं Amṛitam, immortality. गमय Gamaya, do thou lead me to. अमृतं Amṛitam, immortal. मा Mâ, me. कुरु Kuru, make. एतत् Etat, this sense. एव Eva, only. आह Âha, he says. मृत्यो: Mṛityoḥ, from death. मा Mâ, me. अमृतं Amṛitam, immortality. गमय Gamaya, do thou take me to. इति Iti. न Na, not. अत्र Atra, here. तिरोहितम् Tirohitam, hidden. इव Iva, like. अस्ति Asti, is. अथ Atha, then. यानि Yâni, whichever. इतराणि Itarâni, other; other than the three mentioned before. स्तोत्राणि Stotrâni, stotras; prayers. तेषु Teṣu, in them; by those stotras. आत्मने Âtmane, for his own self. अन्नाद्यम् Annâdyam, primeval food. आगायेत् Âgâyet, should chant for, तस्मात् Tasmât, therefore. उ U. एवंवित् Evamvit, whoever knows this. यं Yam. whichever. कामं, Kâmam, object of desire. कामयेत् Kâmayeta, wishes for. तं Tam, that, for that object of desire. तेषु Teṣu, in them. वरं Varam, blessing, boon. वृणीत Vriṇîta should choose; should ask for. स: Saḥ, he; it is. एष: Eṣah, this; the chief of the Vâyus. उद्गाता Udgâtâ, one being the Udgâtâ. आत्मने Âtmane, for his own sake. वा Vâ, or. यजमानाय Yâjamânâya, for the sacrificer. वा Va, or. यं Yam, whichever. कामं Kâmam, the object of desire. कामयते Kâmayate, wishes for. तं Tam, that. आगायति Âgâyati, gets; attains. तत् Tat, that; it is ह Ha एतत् Etat this; Vâyu. लोकजित् Lokajit, the conqueror of the world. एव Eva, no doubt. य: Yaḥ, whoever. एवं Evam, in this way. एतत् Etat, this; that the

chief or the Prâṇa Vâyu is partly male and partly female, &c. साम Sâma, the Vâyu called Sâma. वेद Veda, knows; realizes. अलोक्यतया Âlokyatayâ, deprivation of the world. आशा Âśâ, hope of his enemies; possibility. न Na, not. एव Eva, ever. अस्ति Asti, there is. ह Ha.

Now, (since the sacrifice peacefully comes to an end by chanting Udgîtha) hence is the superiority of the Vâyus, to all (as far as Mukti or freedom is concerned). He, the chief of the Vâyus is, in fact, the Prostotâ, the mutterer of the hymns and praises Sâma. When he begins to praise, he repeats the following (mantras).

"From Asat, (O Lord) take me to sat; from tamas lead me to jyotis; and from Mrityu take me to Amrita." When he says "From asat take me to sat. Mrityu or death is what he means by the word Asat; and by sat he means Amṛita blissful immortality." Therefore the whole sentence comes to this,—"From death take me to blissful immortality which means "Make me, O lord, immortal and blessed," this is only what he means to say. (When he says) "From tamas lead me to jyotis,"—death is what is meant by tamas, darkness which is ignorance, and by jyotis or light is meant blissful immortality; this sentence comes to this :—" From Mrityu (death) take me to blissful immortality; make me (O. lord) blissful and immortal; this is what he says by the prayer. When he says "From death take me to immortality," the sense is not at all hidden, (it is clear). Then in the stotras that are other than these (three), he, the prastotâ should chant hymns in order to get for his own self the things of which food is the first. Therefore, whoever knows this should ask or pray for the things that he desires by those (mantras). It is this Vâyu who is Udgâtâ and who prays for the things that he desires for his own sake; or for the sake of the sacrificer. It is this Vâyu who is, infact, the conqueror of the world, (who is supreme to all). He who realizes this, who knows by practice that Vâyu called Sâma is an androgyne, there is no possibility of his being deprived of any thing in world,—38.

Here ends the udgîtha Brahmanam.

28. Therefore now (after mukti) the ascendency belongs to the Pavamânas (the Elects to the post of Vâyu), only, (such an Udgâtâ is alone fit to be a prastotâ). When such a Prastotâ chants the Sâman, then let him recite the following three mantras :—Asato mâ Sad gamaya: tamaso mâ Jyotir gamaya; mṛityor ma' mṛitam gamaya. When he utters "asato mâ Sad gamaya" he means that death or sorrow is asat, and immortality or bliss is sat, and the phrase (from asat lead me to sat) means from sorrow lead me to bliss, *i.e.*, make me immortal. When he says "tamaso mâ jyotir gamaya" he means that death or ignorance is tamas, and jyotir is knowledge or immortality, (and the prayer means from ignorance lead me to knowledge). The mantra "mrityor mâ amṛitam gamaya" is clear, for in it

there is nothing hidden (as it means lead me from death to mukti).

Now those Stotras which are other (than these three), are to be used for obtaining food for himself by singing them. Therefore, let the yajamâna, while they are being chanted, ask for any boon as he may desire. An Udgâtri who knows thus the meaning of the three mantras (and is elect for Vâyuhood) can get, by chanting, whatever thing that he may desire for himself or for his yajamâna. Therefore, this is verily the conqueror of the world. Let the enemy of such a person never cherish (the foolish) hope of seeing this man deprived of the worlds, he who knows this Sâman.—38.

MADHVA'S COMMENTARY.

The word pavamanânâm is used in the plural to indicate all those who (in different cycles) will become fit to be the vehicle of the Supreme Vâyu. These vehicles are Elects from the beginningless time (and no person other than an Elect from Eternity can ever become a vehicle of Vâyu or the Cosmic Christ). In final Mukti these Vehicles attain or ascend to the highest seat (in heaven of the Lord. and it is they alone who carry the freed souls to the highest place).

Let him who is elect (from eternity to occupy the office) of Vâyu recite these three prayers, constantly meditating on Viṣṇu :—*Asato mâ sad gamaya : tamso mâ jyotir gamaya : mrityor mâ mritam gamaya*, (from the unreal lead me to the Real, from the darkness lead me to Light, from the death lead me to Immortality). With these mantras he should pray to Viṣṇu.

Note.—But how is one to know, among multitude of good and pious men, that are around him, who are those souls, who from eternity have taken the vow of service to the Cosmic Vâyu, and are elects, through whom the Vâyu will manifest in some age or other? How is one to know the entity whose body will be taken by Vâyu? For the śruti says that a sacrifice to be fruitful the yajamâna must have for his Udgatri Priest one whose body is to become the vehicle of the Vâyu. This question, the Commentator answers next and shows what are the marks with which a Vehicle of Vâyu is born.

Those who, according to rule, are fit to hold the office of Vâyu possess thirty-two marks in their entirety.

(Any one who possesses these 32 two marks in their entirety is never unfit to hold the position of the Vâyu. The Divine. Saraswatî also has these 32 marks, but she is excluded).

Note:—But Avatâras like Râma and Kṛiṣṇa also had these 32 marks, how are these then the marks of the Elect of Vâyu? To this the commentator answers:—

But these marks are found in every Avatâra of Viṣṇu, without any particular significance being attached to them, they are not their distinguishing feature. They (the Avatâras of Viṣṇu) possess over and above those thirty-two marks, the following *four* **special** marks):—Their right hand is marked with a thousand-spoked wheel and a club with eight-handles. Their left hand is marked with a conch shell having a hundred convolutions, and a lotus shining with thousand petals.

Note.—But are not these 32 marks found in the Devas like Rudra and others? The Commentator answers this in the negative in the next verse:—

The persons fit to occupy the status of a Rudra (Girîṣa) have only *twenty-eight* marks: those who are fit to occupy the status of Suras (devas) have *sixteen* to *twenty-four* marks. Those who are fit to occupy the status of Ṛiṣis have *eight* to sixteen marks. Those who are fit to hold the office of the World-ruler (Chakravartin) have marks less than eight, (or eight).

Are not the three mantras asato &c., really one, according, to their commentary, as given in the Upaniṣad itself? Do they not all mean "lead me from death to immortality?" It is not so. They are really three distinct prayers, for the avoidance of three distinct undesirables, and the getting of three distinct acquisitions. Asat means sorrow and sat means bliss: tamas means ignorance and jyotir means knowledge, mṛityu means spiritual death and amṛitam means spiritual life. The three mantras therefore mean:—From all grief and sorrrow lead me to joy, and happiness: from ignorance lead me to knowledge, from spiritual death or bondage of transmigration lead me to spiritual life or mukti. In other words, this is a prayer for the removal of the obstacles of the finer planes and the best—owal of the beatitudes of those planes. "*From asat lead me to sat*"—from sorrows lead me to joy, from the sorrows of the physical and emotional planes lead me to the joys of those planes. "*Tamaso ma jyotir gamaya*"—from ignorance lead me to knowledge—remove the darkness of the mental and intuitional planes and lead me to the light of those planes. "*Mrîtyo*" *mâ amritam gamaya*:—"from bondage lead me to mukti, from spiritual death lead me to spiritual life, which is mokṣa. Therefore the commentator says:—

Asat is essentially sorrow and is hence called death: Sat is essentially bliss and hence called immortality. Tamas is in its very nature ignorance, and hence called death. Jyotir is essentially knowledge and hence called immortality. Mṛityu in the sentence *mrityor mâ amritam gamaya* means the ordinary "death," (which all who take birth must undergo. This is transcended then only when Mokṣa is attained. A mukta jîva is never reborn under the law of necessity and so never dies). (Mukti can never be attained without spiritual life.) Those who thus know the meaning of these three mantras, and who are fit to occupy the office of Vâyu, should be made to officiate as Udgâtri priest. When such worthy persons are udgâtri, let the sacrificer ask for boons from them (and boons given by

such will always be true). (But if the sacrificer is himself such an Udgâtri) and sacrifices for himself and not for others, then if he sings out desiring anything, he verily gets that thing, there is no doubt in it.

He who knows and meditates with respect on Vâyu, here called Sâman, never loses the world that he desires, and his enemy should never hope to see such a person deprived of it. Let no one ever doubt that the persons fit to occupy the post of Vâyu will ever fail to acquire the worlds that are described as, meant for them ; because these Vehicles of Vâyu are the most dear objects of love to Nârâyaṇa, (for few only are capable of the sacrifice that is required from a Vehicle of Vâyu or Cosmic Christ.) Thus it is written in the Mahâ Saṃhitâ.

The word Ayâsya in mantra I. 3. 8. has not been explained in the above extract from the Mahâsaṃhitâ, so the Commentator explains it in his own words :—

That which goes (ayate) out of the mouth (âsyât) is called ayâsya. Âsya+Aya (ought to be)=âsyâya, but by inversion, it has become ayâsya ; as if the compound was of aya+âsya. The root √aya like the root √paya means "to go".

The last mantra I. 3. 26 contains the sentence :—*mrityor mâ amritam gamaya iti, na atra tirohitam iva asti.* This is explained by some as "the third mantra has no additional meaning than what is contained in the other two, and therefore it requires no explanation. Therefore the śruti says, there is nothing as if hidden here." This explanation is not correct. If the third mantra had no additional meaning from what was contained in the other two, then the japa of this mantra would be useless. Therefore the Commentator says :—

The words mṛityu and amṛita in the third mantra are well known words, meaning death and mokṣa, and so they require no explanation, (and therefore the Śruti has not explained them; as it has explained the other words like asat and sat, tamas and jyotir). Therefore the Brâhmana says "na atra tirohitam iva asati"—there is nothing as if hidden here. The words are clear and require no explanation.

In the phrase sa esa evamvit Udgâtâ &c., in the same mantra requires explanation. Apparently it means:—"an Udgâtâ priest who knows thus the glory of Prâṇa." The Udgâtâ here appears separate from Prâṇa, some one other than Prâṇa. To remove this misconception the Commentator says :—

In the phrase "eṣa evamvid udgâtâ," the udgâtâ priest is not every ordinary priest, but that priest only who is elect from eternity for the post of Vâyuhood. It is only those Udgâtas who have been called Pavamânas or Vâyus in the beginnnig of this mantra, who (when asked by the yajamâna) have the power of granting the desires of their client.

The word *evamvid* means who knows thus the meaning of these three prayers asato mâ &c., and not one who knows the mystery of Prâṇa, for a true Udgâtâ is always a manifestation of Prâṇa. The word evamvid qualifies the word "elect for the post of Vâyu."

Therefore the Śruti says:—*Tad dha etal lokajid eva,* "this being so, therefore, this is as if the conqueror of the world." Therefore, the boon should be asked from such an Udgâtâ.

FOURTH BRAHMANA.

MANTRA I. 4. 1.

आत्मैवेदमग्र आसीत् पुरुषविधः सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्सोऽहमस्मीत्यग्रे व्याहरत्ततोऽहंनामाभवत्तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नामप्रब्रूते यदस्य भवति स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन औषत्तस्मात्पुरुष औषति ह वै स तं योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ १ ॥

आत्मा Âtmâ, Paramâtman: The Supreme Self Viṣṇu. एव Eva, only; nothing else. इदम् I-dam, of this (=etasya). अग्रे Agre, Before the creation. आसीत् Âsît; there was. (ततः tâtaḥ from that). पुरुषविध: Puruṣavidhaḥ. The Puruṣa like. That is the Brahmâ. Puruṣa means Viṣṇu, and Vidha means like. One like Viṣṇu. It is preceded by ततः Tataḥ then. सः Saḥ, he; Brahmâ. अनुवीक्ष्य Anu, vîkṣhya, looking minutely on all sides. अन्यत् Anyat, anything. न Na, not. आत्मनः Âtmanaḥ, than his own self. अपश्यत् Apaśyat, saw, found. सः Saḥ, he. Brahmâ. अहम् A ham, "I." This word means that which cannot be discarded or given up; अ (A), not and ह (Ha), what is given up. (हेयं). अस्मि Asmi, Am. इति Iti, this. अग्रे Agre, before; व्याहरत् Vyâharat uttered. ततः Tataḥ, therefore. अहंनामा Ahamnâmâ, named *Aham.* अभवत् Abhavat, became. तस्मात् Tasmât, therefore, since Brahmâ uttered first Aham (अहं) "I." एतर्हि Etarhi, now, at this time also. अपि Api, even. आमंत्रितः Âmantritâḥ, addressed; asked "who art thou." अहम् Aham, I. अयम् Ayam, this. इति Iti, thus. अग्रे Agre, first, in the beginning. उक्त्वा Uktvâ, having said अथ Atha, then. अन्यत् Anyat, other. नाम Nâma, name: (given to his body by his parents). यत् Yat, which. अस्य Asya, his. भवति Bhavati, is. प्रब्रूते Prabrûte, says. यत् Yat, because. अस्मात् Asmât, this. सर्वस्मात् Sarvasmât, of all; of the created things. पूर्वः Pûrvah, former; prior; existing from before. The Chief, the Foremost. सः Saḥ, he; Brahmâ. सर्वान् Sarvân, all. पाप्मनः Pâpmanaḥ, evil; limitations. औषत् Auṣat, (was free from); burnt. तस्मात् Tasmât, therefore. पुरुषः Puruṣaḥ, called Puruṣa. He who has burnt (is free from, all the evils from the beginning. Pur-Pûrva (from before) usha-burnt. Who has burnt (all evils) from before. यः Yaḥ, whoever. एवं Evam, this; Brahmâ is like Puruṣa (free from all evils): and is an image of God. वेद Veda, Knows; realizes within himself. सः Saḥ, he; the knower. अस्मात् Asmât, of him; from the knower. यः Yaḥ, who. पूर्वः Pûrvaḥ, superior.

बुभूषति Bubhûṣati, wishes to obtain (the object of his desire). तं Tam, him; the jealous rival. ओषति Oṣati, burns; destroys.

1. The Self (Viṣṇu) alone existed in the beginning of this (creation and next to Him was Brahmâ) in the shape of the Puruṣa (Viṣṇu). He looking about saw no one else but his (own) self. He first uttered (the words). "I am." Hence He got the name of Aham "I." Therefore, even now when (any one) is addressed (" who art thou,") he (naturally) says first Aham ayam, " this is I," and then he speaks forth the other name which belongs to him (as given by his parents). Because he from *before* (pûrva) all this, *burnt* (aushat) all evils, therefore he is called Puruṣa (the *First burner* of sins). He who knows this, verily burns him down who wishes to forestall him.—39.

This was Âtman,—Viṣṇu before the creation; there was Brahmâ who was like Viṣṇu (superior to all). Brahmâ then minutely looked on all sides and found none else other than his own self. (Therefore) he said before that "I am." There is a constant consciousness of self (अहं). On this account he passed by the name of "Aham"—'I'—(Aham, the consciousness which is constant and which does not undergo any change). It is therefore even now, on being asked (who are you?), a man first utters "I am," then says another name (such as Devadatta) given him by his parents. He, Brahmâ is also called Puruṣa, because before this (creation) he burnt (was free from) all the evils. He who realises this,—(that Brahmâ is Puruṣa) destroys him (his rival) who assuming the superiority over him, wishes to get (the object of his desire).

MANTRA I. 4. 2.

सोऽबिभेत्तस्मादेकाकी बिभेति सहायमीक्षांचक्रे यन्मदन्य-न्नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय कस्माद्ध्य-भेष्यद्द्वितीयाद्वै भयं भवति ॥ २ ॥

सः Saḥ, he; Brahmâ. अबिभेत् Abibhet, feared; got afraid. तस्मात् Tasmât, therefore. एकाकी Ekâkî, alone; one who is alone. बिभेति Bibheti, fears; gets afraid. सः Saḥ, he. अयम् Ayam, this; Brahmâ. ईक्षां Îkshâm, deliberation. चक्रे Chakre, made. ह Ha, a mere particle. यत् Yat, because. मत् Mat, than me. अन्यत् Anyat, obstructor (bâdhaka). न Na, not. अस्ति Asti, there is. कस्मात् Kasmât, why; from whom. नु Nu, then. बिभेमि Bibhemi, do I fear. इति Iti, thus. ततः Tataḥ, then; after that. एव Eva, only. अस्य Asya, his. भयं Bhayam, fear. वीयाय Vîyâya, left him. कस्मात् Kasmât, why; from what. अभेष्यत् Abheṣyat, did he fear. हि Hi, because. द्वितीयात् Dvitîyât from a rival, an enemy, (whether superior, equal or inferior not under one's dominion). भयं Bhayam, fear. भवति Bhavati, is. वै Vai, certainly.

Brahmâ feared; hence (even now) a man when alone gets fear; thus frightened Brahmâ made this deliberation,—since, there is none else other than me (to oppose me) why should I fear? Then it is that his fear left him. Why should he fear? For, it is from the second only (when opposed) that fear proceeds.

2. He (Brahmâ) became frightened. Therefore even now a man who is alone becomes frightened. Then verily He reflected thus—"Since there is no other to resist me, of whom am I afraid?" Hence his fear altogether went away. For from whom should he be afraid? Verily fear arises from a second (an enemy) only.—40.

Note:—It is only when either there is a *superior* who is one's enemy that there can be fear: or where there is an *equal* inimically disposed: or where there is an *inferior* on whom one has no control and who may injure at an unguarded moment. But the only *superior* to Brahmâ is Viṣṇu his loving father. There could be no fear from that quarter. There is no one *equal to* Brahmâ, for he is the first-begotten of God. While all other Jîvas are his *inferior* and *subject to his control* and so cannot injure him. So there was no cause of fear for Brahmâ.

The phrase "dvitîyâd vai bhayam bhavati" of this mantra is one of the logions of the advaitins and on it they base their theory of non-plurality. But the whole context shows that it has nothing to do with it. It could not possibly apply to Brahman, for the subject matter of this Chapter is Prajâpati.

MANTRA I. 4. 3.

स नैव रेमे तस्मादेकाकी न रमते स द्वितीयमैच्छत् स हैतावानास यथा स्त्रीपुमाꣳसौ संपरिष्वक्तौ स इममेवात्मानं द्वेधा पातयत्ततः पतिश्च पत्नी चाभवतां तस्मादिदमर्धबृगलमिव स्वइति ह स्माह याज्ञवल्क्यस्तस्मादयमाकाशः स्त्रिया पूर्यत एव ताꣳ समभवत्ततो मनुष्या अजायन्त ॥ ३ ॥

सः Saḥ, He, Brahmâ. न Na, not. एव Eva, ever. रेमे Reme, felt delight, because he was all alone. तस्मात् Tasmât, therefore. एकाकी Ekâkî, alone, when solitary. न Na, not. रमते Ramate, takes delight. सः Saḥ he, Brahmâ. द्वितीयं Dvitîyam, second; a companion. ऐच्छत् Aichhat, wished for; longed for. स्त्रीपुमांसौ Strîpumâṃsau, husband and wife. संपरिष्वक्तौ Sampariṣvaktau, in embrace; embracing one another. यथा Yathâ, as much. एतावान् Etâvân, so much in extent. सः Saḥ, he, Brahmâ. आस Âsa, was. ह Ha. सः Saḥ, he, Brahmâ. इमम् Imam, this; gross. एव Eva, only. आत्मानं Âtmânaṃ, body द्वेधा Dvedhâ, in two parts. अपातयत् Apâtayat, made to fall. ततः Tataḥ, then: when it was split up in to two parts. पतिः Patiḥ, husband. च Cha. पत्नी Patnî, wife. च Cha, and. अभवतां Abhavatâṃ, Became, came into existence. The husband was Brahmâ and the wife was Brahmâṇî or Saraswati. तस्मात् Tasmât, therefore, since one body was divided into two. इदं

Idam, this. स्वः Svaḥ. pleasure. अर्धबृगलम् Ardhabṛigalam, half of a cup; here ghee in the two half portions of the same cup. Brigalam has been translated as a pea, a shell. इवं Iva, like. इति Iti, this. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya ; Kaṇva. आहस्म Ahasma, said. ह Ha. तस्मात् Tasmât, therefore ; here used in the sense of यस्मात् (Yasmât) because. अयम् Ayaṃ, this. आकाशः Âkâśaḥ, the space, the void. स्त्रिया Striyâ, by woman ; by wife. पूर्यते Pûryate, is filled. एव Eva, in fact. तां Tâm, her ; the wife. समभवत् Samabhavat, embraced, coupled with ततः Tataḥ, then. मनुष्याः Manuṣyâḥ, intelligent beings, such as gods, &c. This word is derived from the root मन् (Man) to be conscious, with the affix. उष्या अजायंत Ajâyanta, were born ; made their appearance.

3. He (Brahmâ) did not feel any pleasure, because no one feels pleasure in singleness. He wished for a second. He was an androgyne, so much as a man and a woman joined in one. He made this very (androgynous) body to fall (pat) into two (pieces) and thence arose (pati) husband (Brahmâ) and wife (patni) (Saraswati). Therefore Yajñavalkya said :—" Therefore arises this pleasure (from the union of male and female) (like the coming together of butter kept) in two halves of a vessel." Hence this void is filled by the woman. He embraced her (Saraswati). Thence were produced all beings with mind (like the Devas down to men).—41.

Note :—This creation is evidently on a very subtle plane. The creatures arising from the first union of Brahmâ and Saraswati are beings having mind and dwelling in the mental plane. Their body is of mental matter. Besides these Manushyas or mind endowed beings, the mental forms of animals are also created in the mental plane, as is mentioned later on. All these mental forms of beings, that will later take physical bodies, are created by Brahmâ with the help of Saraswati the power of ideation. This plane of ideas is ever fleeting like the fleeing of Saraswati before Brahmâ. It requires strong power of concentration to catch hold the evanescent Ideas (Saraswati) and mould it into mental forms. The future forms of gods down to lowest animals are presented at first by Saraswati to Brahmâ, who fixes these forms in mental matter and multiplies them.

MANTRA I. 4.

साहेयमीत्तांचक्रे कथं नु मात्मन एव जनयित्वा संभवति हन्त तिरोसानीति सा गौरभवदृषभ इतरस्ताꣳसमेवाभवत्ततो गावोऽजायन्त वडवेतराभवदश्ववृष इतरो गर्दभीतरा गर्दभ इतरस्ताꣳसमेवाभवत्तत एकशफमजायताऽजेतराभवद्बस्त इतरोऽ-

विरितरामेष इतरस्ताꣳसमेवाभवत्ततोऽजावयोऽ जायन्तैवमेव यदिदं किंच मिथुनमापिपीलिकाभ्यस्तत्सर्वमसृजत ॥ ४ ॥

सा Sâ, she; Brahmâṇî, (woman as she was, she was naturally bashful). उ U. ह Ha. इयम् Iyam, this. ईक्षाम् Îkṣhâm, deliberation, reflection चक्रे Chakre, made. हंत Hanta, alas. मा Mâ, me. आत्मनः Âtmanaḥ, from himself; from his own body. जनयित्वा Janayitvâ, having given birth to; having created. कथं Katham, how. नु Nu, now. संभवति Sambhavati, couples (with me). तिरस् Tiras, disappearance. असानि Asâṇi, let me (disappear); let me (conceal). इति Iti. सा Sâ, she, Brahmâṇî (on finding immorality and sin in this). गौः Gauḥ, a cow. अभवत् Abhavat, became, assumed the form of. इतरः Itaraḥ, the other, Brahmâ. ऋषभः Riṣabhaḥ, A bull. तां Tâṃ, her, the cow. एव Eva, only. समभवत् Samabhavat, approached; coupled with. ततः Tataḥ, from that joining. गावः Gâvaḥ, kine. अजायंत Ajâyanta, were born; came into existence. इतरा Itârâ, she; Brahmâṇi. वडवा Vadavâ, mare. अभवत् Abhavat, assumed the form of. इतरः Itaraḥ, the other, Brahmâ. अश्ववृषः Aśvavṛiṣaḥ, stallion, a best horse. इतरा Itârâ, the one. गर्दभी Gardhbhî, a female ass. इतरः Itaraḥ, the other. गर्दभः Gardabhaḥ, male ass. तां Tâm, her. एव Eva, only. समभवत् Samabhavat, approached; coupled with. ततः Tataḥ, from that joining. एकशफम् Ekaśapham, one hoofed animals; the class of one-hoofed animals. अजायत Ajâyata, was born. इतरा Itarâ, she; the one. अजा Ajâ, she-goat; अभवत् Abhavat, became. इतरः Itaraḥ, the other; Brahmâ. वस्तः Vastaḥ, he goat. इतरा Itârâ, the one; she. अविः Aviḥ, a ewe. इतरः Itaraḥ, the other. मेषः Mesaḥ, a ram. ताः Tâm, her. एव Eva, only. समभवत् Samabhavat, approached; joined. ततः Tataḥ, from this union. अजावयः Ajâvayaḥ, goats and sheep. अजायंत Ajâyanta, were born. आ Â, up to; down to. पिपीलिकाभ्यः Pipîlikâbhyaḥ, ants. मिथुनः Mithunam, pair. यत् Yat, whatever. इदं Idam, this. किंच Kiñcha thing; created thing. सर्वं Sarvam, all. तत् Tat, that. एवं Evam, in this way. एव Eva, only. असृजत Asṛijata created; produced.

4. She thus reflected "Alas! how does he enjoy me after giving birth to me from his own body. Let me hide (myself)." She assumed the form of a cow, whilst he became a bull, and her too did he approach. From this union cows were born. A mare did one (Brahmâṇî) became, (whilst) a stallion did the other (Brahmâ). A female ass did she become, and a male ass was he; and her too did he approach. From this union was born the class of one-hoofed animals. A she-goat became one, and a he-goat was the other; a ewe was she and a ram the other; and her did he approach. From such union were born the goats and

ewes. In this way, every being down to the ants was born a pair each.—42.

MANTRA I. 4. 5.

सोऽवेदहं वाव सृष्टिरस्म्यहꣳहीदꣳ सर्वमसृक्षीति ततः सृष्टिरभवत्सृष्ट्याꣳ हास्यैतस्यां भवति य एवं वेद ॥ ५ ॥

सः Saḥ, he; Brahmâ. अवेत् Avet, knew; was conscious. अहं Aham, I. वाव Vâva, truly. सृष्टिः Sriṣṭiḥ, Sriṣṭi by name; the creator. अस्मि Asmi, am. हि Hi, because. इदम् Idam, this. सर्वम् Sarvam, all; down to the class of ants (worms). असृक्षि Asrikṣi, have created; have produced. इति Iti. ततः Tataḥ, for that reason. सृष्टिः Sriṣṭiḥ, Sriṣṭi by name, the creator. सृज (Srija) to create and क्तिच (Ktich) one who creates. अभवत् Abhavat (he) was. यः Yaḥ, whoever. एवं Evaṃ this; that Brahmâ is Sriṣṭi, the creator. वेद Veda, knows; realizes. अस्य Asya, his; एतस्यां Etasyâm in this. सृष्ट्यां Sriṣṭyâm in the creation; among the beings directly created by Brahmâ. भवति Bhavati, is; has his place in.

5. He (Brahmâ) knew:—"Verily I am the creation (creator), for I indeed created all this." Hence he got the name of Sriṣṭi. He who knows thus (why Brahmâ is called creation) becomes in this creation His (son).—43.

Note:—The elect who realizes that Brahmâ is the Creator and the whole creation is from his mind, becomes a son of Brahmâ, *i. e.*, fit to dwell in the mental plane and work there actively. His mental body becomes active. It is through personal relationship with Brahmâ that the evolution of such a soul is hastened. The "Son of Brahmâ" is the technical name of a high class of initiates.

MANTRA I. 4. 6.

अथेत्यभ्यमन्थत्स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत तस्मादेतदुभयमलोमकमन्तरतोऽलोमका हि योनिरन्तरतद्यदि तमाहुरमुं यजामुं यजेत्येकैकं देवमेतस्यैव सा विसृष्टिरेष उ ह्येव सर्वे देवा अथ यत्किंचेदमार्द्रं तद्रेतसोऽसृजत तदु सोम एतावद्वा इदꣳ सर्वमन्नं चैवान्नादश्च सोम एवान्नमग्निरन्नादः सैषा ब्रह्मणोऽतिसृष्टिः। यच्छ्रेयसो देवानसृजताथ यन्मर्त्यः सन्नमृतानसृजत तस्मादतिसृष्टिरति सृष्ट्याꣳहास्यैतस्यां भवति य एवं वेद ॥ ६ ॥

अथ Atha, afterwards; when Brahmâ had created the eaters. इति Iti, for this reason, because he thought that he would create the food for those eaters. अभ्यमन्थत्

Abhyamanthat, (He) churned ; the two hands and two lips were united and joined together. स: Saḥ, he; Brahmâ. मुखात् Mukhât, from the mouth. योने: Yoneḥ, as a source; as the place of production. च Cha. हस्ताभ्यां Hastâbhyâm, from his two hands. च Cha, and. अग्निम् Agnim, fire. असृजत Asrijata, created; produced. तस्मात् Tasmât, therefore. एतत् Etat, these. उभयम् Ubhayam, both; hands and lips. अंतरत: Antarataḥ, inside. अलोमकम् Alomakam, without hair. हि Hi, because. योनि: Yoniḥ, the place of production. अंतर: Antaraḥ, inside. This word stands for अंतरत: (Antarataḥ). अलोमका Alomaka, without hair. एकैकम् Ekaikam, each separate deva as Indra, &c. देवम् Devam, god, as Indra, Marut. अमुम् Amum, to this god, Indra, Marut &c. यज Yaja, offer sacrifices or oblations अमुम् Amum, to that god. यज Yaja offer sacrifices or oblations. इति Iti, this. यत् Yet, what is said. सा Sâ, that (the creation of Devâs). विसृष्टि: Visṛiṣṭih, the special creation. तस्य Tasya, his; of Brahmâ. एव Eva, only. हि Hi, because. उ U, therefore. एष: Eṣaḥ, this god, Brahmâ. एव Eva, only. सर्वे Sarve, all. देवा: Devâḥ, gods. आहु: Ahuḥ, they say, इदं Idam, this. तत् Tat, from him; from the lord, *i. e.* through the grace of the Lord. अथ Atha, and. यत्किंच Yatkincha, whatever. इदम् Idam, this. आर्द्रम् Ârdram wet; liquid food. तत् Tat, that. रेतस: Retasaḥ, from Semen. असृजत Asṛijata, created. तत् Tat, that liquid food. सोम Soma, the god Soma. उ U. एतावत् Etâvat, so much. वै Vai, indeed. इदं Idam, this. सर्वं Sarvam, all; whole world. अन्नं Annam, food. एव Eva, only; nothing more. च Cha. अन्नाद: Annâdaḥ, the eater of food. च Cha, and. सोम Soma, the god Soma. एव Eva, only. अन्नं Annam, food. अग्नि: Agniḥ, fire; fire-god. अन्नाद: Annâdaḥ, the eater of food. One who digests liquid food, himself not being liquid; Or, it may mean the fire in the stomach. सा Sâ, she, the afore mentioned. एषा Eṣâ, this; creation. ब्रह्मण: Brahmaṇaḥ, of Brahmâ. अतिसृष्टि: Atisṛiṣṭiḥ, the creation surpassing his ownself; the creation of immortals that are superior to Brahmâ himself, their creator, in their nature. यत्, Yat, because. श्रेयस: Śreyasaḥ, superior (in nature). देवान् Devân, the Devas; the gods. असृजत Asrijata, he created. अथ Atha, now. यत् Yat, because. मर्त्य: Martyaḥ, mortal. सन् San, being. अमृतान् Amṛitân, immortals; the Devas. असृजत Asrijata, (He) created. तस्मात् Tasmât, therefore. अतिसृष्टि: Atisṛiṣṭiḥ, superior creation. य: Yaḥ, who. एवं Evam, this; supreme creation. वेद Veda, knows (by practice). अस्य Asya, his; of Brahmâ. एतस्यां Etasyâm, this. अतिसृष्ट्यां Atisṛiṣṭyâm, in the supreme creation; among those gods who are superior to Brahmâ, their creator. भवति Bhavati, has his place.

Afterwards (because he thought that he would create the food for those eaters), so he churned (uniting two hands and two lips together). From his mouth which was the place of production and from (or with the help of) his two hands he produced the fire. So both these (hand and mouth) are without hair inside; for, the place (organ) of production is without hair inside; The word of direction for the worship of single gods, such as worship this god, or, worship that god, is for the worship of this god (Brahmâ) only; for, they say, he alone is all the gods (they all having taken their rise from him). This is owing to (the grace of the lord). Then he created from his semen all that is liquid (food). That is the god Soma. Thus much of the whole creation is either food, or, eater of food. Soma is the food and fire-god is the eater. This creation, said afore, is the surpassing

creation of Brahmâ, surpassing because, he created those gods that surpassed him in their nature. Now, that Brahmâ himself being of the nature of a mortal, (and therefore a younger), created those that were immortal (his elder), so this is his Atisṛiṣṭi, a creation that surpasses the creator in nature. In this surpassing creation of Brahmâ has his place, he who knows (by practice) this supreme creation of Brahmâ.

6. Then (thinking "I have created the Eaters, now I shall create the cook and the Eatables) he churned. (Blowing) from his mouth as the place of production and (rubbing) with his two hands (the fire sticks) he created fire. Therefore both (the hands and mouth) are without hair inside. For the place of production of fire is without hair.

From that (grace of the Lord, Brahmâ created these). Therefore when (the knowers of the Vedas) say "Sacrifice to this god (Indra), sacrifice to this god (Marut)" (know that the God is one) and all this is his manifold creation, all gods are but he, indeed.

Then (after creating Fire the Cook) he created all this moist (food) from seed. That (food) is indeed Soma. So far as all that was to be created (nothing else remained to be created). All this creation is either the Eater or the Eaten—food or its consumer. Soma is verily food, and Fire is the Eater of food.

That (creation of the devas) was Brahma's super-creation. Because he created Devas, who are (as if his) superiors. Because himself being (endowed with the qualities of) a mortal, he created immortals. Therefore it is called super-creation (the creation of a thing superior to the created).

He who knows this (super-creation) becomes (born) in this super-creation (*i. e.* is born among the Devas).—44.

Note:—The fire is produced by blowing with the mouth while rubbing the firesticks with the hands. The mouth acts as yoni or the fire-hole. Entire creation may be divided into two broad parts—eaters and the eaten. The whole creation may be summed up in this.

Brahmâ is called mortal here, not because he really is mortal, but because he adopted the method of the mortals in creating the Devas *i.e.* union with Saraswati. Hence it is said—being a mortal he created the immortals. In a figurative sense all work of art, (and Brahma's mental creation was a work of art), is the creation of the immortal

by the mortal. The types thought out by Brahmâ live for all ages, while one Brahmâ may pass away and be succeeded by another Brahmâ. The art is immortal, the artist mortal. The production of an artist is therefore an ati-sṛiṣṭi, and so superior to the creation of a child by the father.

Here ends the Prâjâpatya Brâhmana.

MADHVA'S COMMENTARY.

In Mantra I. 2. 5 it was said "sa tayâ vacha tena atmanâ idam sarvam asrijata" with that Saraswati and that Brahmâ He created all this. In the present Brâhmaṇa it is shown how Brahmâ and Saraswati created this universe.

Idam agre—mean etasya agre, prior to this (that is, prior to this creation). Before this creation the Supreme Self alone existed. From Him arose Brahmâ like unto the Puruṣa Nârâyana Himself). Puruṣa is Viṣṇu, (and since Brahmâ was) like unto Viṣṇu, Brahmâ is called Puruṣa-vidha or Puruṣa-like.

But what is your authority for this explanation? Śankara explaines Puruṣa-vidha by "He was also bearing the shape of man, which means, that he was endowed with head, hands, other members. Where do you get that Puruṣa means Viṣṇu and Brahmâ was a reflection of Viṣṇu. To this the Commentator answers by quoting the Brahma Tarka:—

It is thus in the Brahma Tarka:—

The Supreme Nârâyaṇa existed before the creation of this world. He was one alone with Śrî. Him they call Âtman and Puruṣa also. From that Lord arose Brahmâ like unto Puruṣa.

Why Brahmâ is called "like unto Viṣṇu"? Because he like Viṣṇu is superior to all below him.

As Viṣṇu in His attributes is always greater than Brahmâ and the rest as well as greater than Śrî, so Brahmâ himself is greater in his qualities than Rudra and the rest. Therefore the nature of being like Puruṣa is spoken of as Brahmâ.

Looking all round in all quarters, when that Grand Sire did not see anything else, He exclaimed:—Aham asmi I AM in token of his inevitableness (aheyatwa).

This non-abandonableness does not refer to body, or senses or to son and possessions? The text explains it thus:—

Since he was the sole born (and nothing else existed then), it was possible for him to abandon all this, (but he could not abandon his own nature) so he thought on his own essential nature, he as unabandonable (aheya) and so he got the name of Aham I AM. And Brahmâ also is called Puruṣa. Puruṣa is He who from before (pûrva), has burnt (uṣa) all sins, who is eternally sinless. (It is the epithet of Viṣṇu). (It is applied secondarily to Brahmâ also, who was created sinless from beginning by Viṣṇu).

Note.—The syllable puru of Puruṣa means from before, *i.e.*, it is equal to pûrva. And uṣa means to burn.

Since through the grace of Nârâyaṇa all the sins of Brahmâ were burnt up from before he is called Puruṣa.

He who knows this Puruṣa (and why he is so called), burns through the grace of Brahmâ and Viṣṇu and his indignation, his rival, who wishes to get beforehand what he has put his heart to obtain.

(2) Since Brahmâ himself was frightened when he found that he was alone, so even now the people get frightened through want of discrimination when they are alone. Then Brahmâ reflected thus:—Since there is no one to oppose me, or frustrate me, and since all else is to be created by me, and since Hara himself is to come after me, from whom am I afraid? Thus reflecting his fear went away. Because he is the most beloved of Viṣṇu (there can be no fear from Viṣṇu, who is superior to Brahmâ), since he has created all others and stands in relation to them of a father (there can arise no fear from them also). From whom should he be then afraid. For fear arises either from an equal adversary, or from a superior adversary, or from an inferior adversary when that inferior is not under one's control.

Note:—There could be no fear from a superior, for only Viṣṇu is his superior, and he is his most loving father. There can be no fear from an equal, for there is no one his equal. All are lower to him. The whole world is his inferior but there may be fear from it. This is answered by the next verse.

Since the entire inferior world is under his control even (and not he under its control) (so there can be no fear from it). Moreover this inferior world had not come into existence then, and the only superior that existed was Hari alone (and there could be no fear from Him).

(3) Since he was single, Brahmâ did not feel any delight. Therefore a single person feels no delight in his singleness. So he wished for a wife. He became stouter in size (containing Saraswati within himself). The size of the body was that of a husband and wife, the body of Brahmâ was as big as that of Brahmâ and Saraswati taken together. Then he divided this (double) body into two. Because he thus caused to fall (pat) therefore the words pati (husband) and patni (wife) arose from them. And therefore their pleasure is one as of a thing kept in two halves of one vessel. Then in her (Saraswati) he begat all Devas lika Umeśa and the rest, and all Manus as well. These Devas and Manus are called Manuṣya because they have mentality in pre-eminence in them.

Though that goddess Saraswati is all-knowing, and has full devotion to Brahmâ, and understood well her duty as wife towards him as her

husband, and knew the eternal relation between her and Brahmâ as that of husband and wife, yet through natural feminine bashfulness she acted as if it was against duty to have connection with Brahmâ (and so she ran away from him). In order to create manifold creatures she assumed the form of cow &c. while Brahmâ took the form of bull &c,. Thus they created all this.

(4) (5). Since he created all this, he is called creation. He who knows this gets his sonhood, in this creation in whatever state he may be, from ant to the highest Rudra, according to his capacity.

(6) Thinking "let me create the food and the eater of food" (he created fire the digester of food). He churned his two lips with the palms of his two hands. From that rubbing of the lips with the palms of the hands there arose fire from inside his mouth and hands. (This was the generation of the fire of digestion.)

Thus because he is the cause of all, and because he is the master of all, he is called by the knowers of the Vedas as the *Sarve devas* "the All-gods," showing that all are dependent upon him.

That the best knower of Brahman created that Soma from his seed.

Though he is superior to all in his capacity, yet as he created the Devas and others who are his inferior through the method of mortals, namely, by intercourse with Saraswati, it is said that the mortal created the immortal, one having a shorter life created those who possessed longer life.

1. Before this world appeared there was only the Lord Nârâyaṇa. He had Śrî (श्री) along with him. He is called Âtman as well as Puruṣa. From him the mighty Brahmâ who is every way like Nârâyaṇa came all else into existence. The qualities of Viṣṇu are always more than and superior to those of Brahmâ and Śrî (श्री). So Brahmâ has more and superior qualities than Rudra and other gods; in this point Brahmâ is like the Puruṣa or Nârâyaṇa and so he has been called पुरुषविधः or like Nârâyaṇa.

That Brahmâ, the great father of all, looking on all sides and finding none else said अहमस्मि (Iam), meaning there is a constant and unchangable consciousness of self (ego) Because he was all alone, he was conscious that this world that was to come out of him could be given up, but not the consciousness of his own-self; so the constant knowledge of his own-self always presented itself before his mind. Hence Brahmâ passed by the name of Aham (अहं) and he also passed by the name of Puruṣa. The first (of the born) is called Puruṣa because he burnt (was free from) the sin through the grace of Nârâyana. He who knows the Puruṣa destroys him (his rival) through the grace of Brahmâ and Viṣṇu who wishes to get (the object of his desire).

2. Since Brahmâ got suddenly afraid finding himself alone, it is therefore, even now, people get afraid when alone, the reason of which they know not.

Brahmâ then thought thus within his mind. "Because, I have none to oppose me, for, everything is to be created by me afterwards, so why should I fear?" From such a consideration his fear disappeared. Fear he had none from Viṣṇu because he was much

beloved of Haṛi, and fear he had none from no body else for, he was their creator, moreover these were to be created by him afterwards. Why should he fear then? Fear proceeds from an opponent, either superior or equal or inferior. The world was inferior to him and it was completely under him and was not yet created ; and Lord Viṣṇu was, on the other hand, a loving superior.

3. Brahmâ was not happy because he was single ; therefore, people, now, when alone donot find pleasure. Then he assumed a gross body and wished for a wife. The body of Brahmâ consisted now of Brahmâ and Sarasvati, the husband and wife united into one. Then he divided his own body into two. Since the same body was divided into two, the one got the name पति husband, and the other पत्नी wife. Therefore their pleasure is one (common) like something contained in the two half portions of the same cup. Then in this wife he gave birth to all the gods such as उमेश (Umeśa) &c., all the Manus (मनु) &c., and these all are called Manuṣya (मनुष्य), on account of their superiority in the capacity of thinking.

4. All-knowing as the goddess Sarasvati was, and though she was devoted to Viriñcha, (विरिंच) and though she knew full well that it was her duty to be the wife of Brahmâ, and though she knew fullwell that their connection as husband and wife was eternal, yet she looked upon this Union with Brahmâ as an impious act, it was only to show the bashful nature of a woman. In order to create various kinds of objects she became cow &c.

5. Brahmâ is Sṛiṣti, the creator, because he created all this. Whoever knows this becomes directly his son (his immediate descendant) and he has his place in this creation beginning with Rudra (रुद्र) and ending with ants according to his own capacity. (Wherever he may be, he knows he is a son of Brahmâ.)

6. Then thinking "I should create food and eaters of food" he churned the two lips and the inside of the palms of the two hands. By the help of the two hands fire was born from inside the mouth. As he is as the cause of the generation of all the Devas and is their master as well, so the wisemen skilled in the Vedas call him figuratively All the gods (in fact he is neither all the gods, nor one with them). That Brahmâ, the best of all of those that know Brahman (ब्रह्मन्) created food from his semen. Considering the merit Brahmâ is superior to all the gods, but considering the mortal qualities he is inferior to them ; the gods that he created though inferior to Brahmâ in merit are superior to him in this that their period of lifetime is more than his. So his creation of the gods is his surpassing creation, (that is the creation of those that surpassed him in longevity). The man who knows him has his birth in the world of gods through the grace of the Lord Viṣṇu ; and there he has his pleasures and knowledge according to his real merit.

Here ends the Bhâsya on the Prâjâpatya Brâhman.

FIFTH BRAHMANA.

(Called Avyâkrita.)

MANTRA I. 5. 1.

तद्धेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यामेव व्याक्रियतेऽसौ नामायमिदंरूप इति तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियतेऽसौ नामायमिदंरूप इति स एष इह प्रविष्ट आनखाग्रेभ्यो यथा क्षुरः क्षुरधानेऽवहितः स्याद्विश्वंभरो वा विश्वंभरकुलाये तं न पश्यन्ति । अकृत्स्नो हि स प्राणन्नेव प्राणो नाम भवति । वदन् वाक्पश्यंश्चक्षुः शृण्वन् श्रोत्रं मन्वानो मनस्तान्यस्यैतानि कर्मनामान्येव स योऽत एकैकमुपास्ते न स वेदाकृत्स्नो ह्येषोऽत एकैकेन भवत्यात्मेत्येवोपासीतात्र ह्येते सर्व एकं भवन्ति तदेतत्पदनीयमस्य सर्वस्य यदयमात्मानेन ह्येतत्सर्वं वेद । यथा ह वै पदेनानुविन्देदेवं कीर्तिं श्लोकं विन्दते य एवं वेद ॥१॥

तत् Tat, that, the above-mentioned. इदम् Idam, this, Lord (or world). तर्हि Tarhi, then, in pralaya. अव्याकृतम् Avyâkritam, the change-less ; the Free-from-modification, (1) the Supreme Brahman called Nârâyaṇa as well as the goddess Lakṣmî, (2) not manifested. The word *idam* will then refer to the "*world*" and *avyâkrita* will mean " in the causal form " or " undeveloped." आसीत् Âsit, was. तत् Tat, that avyakta, that Supreme Brahman, or that unmanifested world. नाम रूपाभ्याम् Nâma-rûpâbhyâm, through name and form (and not by any thing else). एव Eva, only. व्याक्रियते Vyâkriyate, is manifested (by Hari). असौ-नामा Asau-nâmâ, that-named, having the name of Hiranyagarbha, Mahat, &c. It is a compound of adas nâma. अयं Ayam, this, all things Hiranyagarbha &c. and the Mahat-tattva &c. इदं रूपः Idam-rûpaḥ, this-formed, having this particular form like the four-faces of Brahmâ &c., as compared to Mahat &c., which has no particular form. The Lord manifested the world, with objects in them, some having particular names only, such as the Mahat &c., and others having both particular names and particular forms, as the Four-faced Brahmâ called Hiraṇyagarbha also. The Four-faced Brahmâ &c., are more specialised than Mahat, Ahankara &c. and therefore are called idam-rûpaḥ " this-formed." इति Iti, thus. तत् Tat, therefore, that is, since the Supreme Viṣṇu in the beginning differentiated all things by name and form only, the people now also differentiated things by name and form.

Thus they called some as Devadatta, the other as Yajñadatta. One part is called head, the other is called hand, some bone, the other muscles &c. इदं Idam, this; every thing that we see in the world. अपि Api, even. एतर्हि Etarhi, now; at the present time. नामरूपाभ्याम् Nâmarûpâ-bhyâm, by name and form. एव Eva, only. व्याक्रियते Vyâkṛiyate, is made manifest; is. अयं Ayam, this thing 'pot' or person, Devadatta. असौनामा Asaunâmâ, of this name. इदंरूप: Idamrûpaḥ, of this form. इति Iti, in this way. स: Saḥ, He (the creator, existing even in Pralaya). एष: Eṣaḥ, this; Hari the creator of the world, the Supreme self. इह Iha, here; in the body of every created thing beginning from Brahmâ. आ Â, up to; or down to. नखाग्रेभ्य: Nakhâgrebhyaḥ, ends of this nails. प्रविष्ट: Praviṣtaḥ, entered. यथा Yathâ, just as. क्षुर: Kṣuraḥ, a razor. क्षुरधाने Kṣhuradhâne, in a razor case. विश्वंभर: Viśvambharaḥ, the Vâyu called Viśvambhara. वा, Vâ, or. विश्वंभर कुलाये Viśvambharakulâye, in the dwelling of Viśvambhara; in the bodies of living beings. अवहित: Avahitaḥ, contained. स्यात् Syat, is. तं Tam, Him; the Lord though present in the body. न Na, not. पश्यंति Paśyanti, see. हि He, because. स: Saḥ, He; the Lord. प्राणन् Prâṇan, inspiring; existing breath. एव Eva, only. प्राण: Prâṇaḥ, the Prâṇa Vâyu. नाम Nâma, by name. अकृत्स्न: Akṛitsnah, partial limited in quality. वदन् Vadan, speaking. वाक् Vâk, Vâk; speech. पश्यन् Paśyan, seeing. चक्षु: Chakṣhuḥ, the eye. शृण्वन् Śriṇvan, hearing. श्रोत्रं Śrotram, the ear. मन्वान: Manvânaḥ, thinking. मनस Manas, the mind. तानि Tâni, those; mentioned before. एतानि Etâni, these, such as Prâṇa, Vâk &c. अस्य Asya, His; of the Lord present inside the body. कर्मनामानि Karmanâmâni, the names according to the functions performed. एव Eva, only and nothing more. अत: Ataḥ, of these; among these Prâṇa, Vâk &c. स: Saḥ, well known. य: Yaḥ, who. एकैकम् Ekaikam, only one. उपास्ते Upâste, worships. स: Saḥ, He. न Na, not. वेद Veda, knows. हि Hi, because. एष: Eṣaḥ, this; worshipper. अत: Ataḥ, in these; in breaths, speech &c. एकैकेन Ekaikena, (having worshipped) by one and one only. अकृत्स्न: Akṛitsnaḥ, of limited knowledge; ignorant of the glorious Sachchidânanda form, the Lord. भवति Bhavati, is. आत्मा Âtmâ Âtman; the Lord in His full glory. इति in this way. एव Eva, only. उपासीत Upâsîta, one should worship. अत्र Atra, here; in Âtman in His full glory. एते Ete, these; knowledge, bliss, Prâṇa &c. सर्वे Sarve, all. एकं Ekam, one; united into one. भवन्ति Bhavanti, are. यत् Yat, that. अयम् Ayam, this. आत्मा Âtmâ, Âtman. तत् Tat, that. एतत् Etat, this. अस्य Asya, of Him the Lord. सर्वस्य Sarvasya, of all the qualities of Him who is termed Âtman. पदनीयम् Padanîyam, basis: substratum, refuge. हि Hi, because. अनेन Anena, the Lord; the Âtman thus worshipped. एतत् Etat, this. सर्वं Sarvam, all. वेद Veda, knows. यथा Yathâ, as. ह Ha. वै Vai, verily. पदेन Padena, by the means (adopted). अनुविन्देत् Anuvindet, gets the result. एव Evam, similarly. य: Yaḥ, who. एवं Evam, this; the Âtman in His full glory. वेद Veda, knows; worships. कीर्तिं Kîrtim, fame. श्लोकम् Ślokam, supreme felicity and knowledge, bliss and knowledge. This word is a compound of शम् (Śam), bliss and लोकं (Lokam), knowledge. विन्दते Vindate, may attain.

Then (at the time of Pralaya), (that Brahmaṇ) was in a condition when there was no change of form or nature; which some call the casual form of this world). It was by name

and form only that that Brahmaṇ (or the unmanifested world as some call it) was made to suffer a change. The change is of the nature that, this thing is of such and such name and of such and such form. It is therefore that the things of the world when they undergo a change, they change only in name and form, (but not in their essence). The change consists in this that it becomes of such and such form. It is the creator who entered into and pervaded every body up to the end of the nails, just as a razor gets into a razor case, or as the Vâyu called Viśvambhara pervades the body which is (called) its dwelling place. Yet those that are dull, do not see him. Limited in quality (and therefore partially known) is He, when He is called Prâṇa on account of exciting breath in the animals. Similarly limited in quality and therefere not known in His full glory (is He) when He is called Vâk in exciting speech, and when He is the god of the eye by exciting sight, when He is the god of the ear by exciting hearing, when He is the god of the mind by exciting thought. For these are only the designations of the Lord according to the functions performed. He, worships one and only one among these (Prâṇa, Vâk &c.) does not know the Lord in His full glory, (he knows a part only of all the qualities, (glory) of the Lord. Such a worshipper who worships Him by the one of these names has but an imperfect knowledge (of the glorious Sachchidananda form) of the Lord. One should worship the Lord with the full knowledge "that this is Âtman,—Âtman in His full glory, Âtman and nothing more or nothing less." Herein, in Âtman do all these qualifications) join into one. That which is called Âtman and (which ought to be worshipped) is the basis of all the qualities mentioned before. For, through Him thus worshipped one knows (realises) all this. As certain it is, that one may get the objects of his desire by adopting right means. So certain it is that he who knows the Âtman in His full glory may get good name, bliss and knowledge.

1. Then verily existed that Changeless (Brahman and the undifferentiated Jîva-prakṛiti). That (unevolved) became differentiated (by Brahman) through name and form (by his giving to the Jîvas) particular names; (and to the Prakṛitic matter) particular forms.

It is therefore now also that (people) differentiate (all objects) by name and form;—(saying) "he has that name, it has this form."

He (Brahman) entered therein through and through, yea to the very end of the finger nails—as a razor fits into the razor case, or as the all-sustaining (Vâyu) pervades fully the bodies of all living beings which are its dwelling place.

(But alas dull men) do not see him (though he is so near to them all). Non-complete does he appear to them, for when breathing he appears as breath, when speaking, as speech; when seeing as sight; when hearing, as ear; when thinking, as mind; But all these are names of his

different activities only. (Those who worship him under these names, verily worship him in part only). For they worship him either as one or the other, but do not realise him in his entirety. Verily (such a worshipper) is imperfect, for he worships him in part only.

Let men worship him as Âtman only, for in the (Connotation of this word Âtman all those qualities of omniscience, omnipotence, etc., and all activities of seeing, etc., are included, they find their unity in this. For this what is called Âtman is the receptacle of all these qualities of him. For through the worship of this Âtman one knows everything. As surely as a man employing proper means attains the desired end so does he who knows this Âtman obtain glory as well as supreme felicity and perfect knowledge.—45.

MADHVA'S COMMENTARY.

[In the preceding chapter, it was mentioned that the Âtman (Brahmâ) alone existed in the beginning, and it was further mentioned there that this Supreme Self should be worshipped, and no other minor Deity. The Śruti now describes in detail the method how the whole creation came out of this Âtman.]

[The word Viśvambharaḥ literally means "the support of the universe."] Here it denotes the Vâyu. The text uses the word "Partial is verily he," (it does not mean that the Supreme self is not full or can be divided into parts but it) means (that) the man who (does not worship the Supreme in his aspect as the Supreme but) worships him in his partial manifestations, (such as in fire or air &c.) worships him imperfectly, (and therefore it is said that the worship of such a man is imperfect.)

[The word Viśvambhara has been explained by some as meaning fire or the gastric fire, for it is the fire in the stomachs of all, which digests food, and thus supports all. But this explanation is not correct. Though the gastric fire digests food, it cannot be said to be the support of all." On the other hand, Vâyu, by dividing itself into seven parts, as the seven nerve currents, in all living beings, supports the universe and the Śruti itself mentions "By the thread of Vâyu, Oh Gautama! this whole universe is supported." In fact, Vâyu meaning the highest Ether, pervades the whole universe, and supports all the heavenly spheres,

in their motions round the suns, and of the suns round the central sun. It is the all-powerful Vâyu that sustains the globes in space, and therefore Vâyu alone is entitled to the name of Viśvambhara or the support of all.]

[No doubt the word "Support of all" may be applied to the Supreme Himself, but the Lord, though the "Support of all," is not meant here; but the reference here is to His first-born son Vâyu, through whom the world was created and by whom it is maintained.]

[The words in the text "Partial is he" do not mean that the Lord when pervading the bodies of all beings loses his perfection, or gets the imperfection of the bodies which he pervades.]

[The word Akṛitsna, meaning not-full, does not refer to the Lord at all. The Lord is infinite in his glory and always full, and it cannot be conceived that he may pervade any body not in his fullness and entirety. It is against the very notion of God-head of the Lord, for wherever he is present, he is present with all his fulness. Therefore, he is present in deities like Fire, Air, etc., in all his fulness. But that does not justify the worship of Fire, Air, etc., as the Lord. Therefore the Śruti says, "Imperfect is the worship of that person who worships the Lord as fire or air, etc., for they are mere aspects of him and do not express all his qualities." Thus Agni or fire represents only one aspect of the Lord, namely, his being the leader, for Agni means to lead, similarly Pṛithivi or earth means all-expanding, and represents only another aspect of the Lord. Therefore, words like Agni, Prithivi, etc., though expressing the Lord do not express all his attributes. Thus the Lord is called Prâṇa or life. This word expresses only one aspect of his activity, namely, breathing. Consequently the person who worships the Lord as Prâṇa is an imperfect worshipper, not because the Lord is not present in all His fulness in Prâṇa, but because the worshipper does not realise the fulness of the Lord. In fact, all partial names, under which the Upanisads sometimes teach the worship of the Lord, as Breath, as Sight, as Hearing, as Taste, etc., only describe a portion of the activities of the Lord and consequently no worship of the Lord, under these aspects, can be complete. It is only when the Lord is worshipped as Âtman or the self that he is worshipped in his fulness. For Âtman or the "I" is the highest expression of consciousness and therefore when the Lord is worshipped as the very "I" of one's "I," that he is rightly worshipped. Moreover the word Âtman or I or self is a word, the etymology of which denotes fulness. No other function of the human body can come up to the fulness and the entirety of the conception of "I." Breathing, hearing,

seeing, smelling, etc., do but denote portions of human activity, but when a man says "I" he uses a word which includes all the functions and much more. Therefore "I" is a name which has the nearest approach to the fulness and the perfection that we find in God-head.]

It is therefore that in the Zoroastrian religion, among the several names of God Ahmi (I AM) and Ahmi Yad Ahmi (I AM THAT I AM) are two of the most secret names of God. We find the same idea expressed in the Old Testament of the Jews where God tells Moses to say to the Pharoah that "I am that I am" has sent him; meaning thereby that this most secret and sacred name will show to Pharoah that Moses came with the highest credentials, from the Highest Divinity and not from any minor divinity. The same idea is expressed in the Upanishads when they say that "I" is the highest name of God and that the most perfect worship of God consists in meditating on him as the inmost centre of one's own consciousness.

[If the words breath, sight, etc., do not denote the fulness of Âtman what is that word which denotes all the attributes of the God-head.? The answer to this is that the word Âtman is such a word.]

The words Prâṇa etc. (are no doubt names of the Supreme God, but they) do not express His fulness of all qualities. On the other hand, they express only certain actions and agencies of the Lord, such as breathing, (seeing) etc. The word Âtman alone expresses the fulness of all His attributes. This Âtman verily is the receptacle or substratum or basis of all qualities that we find in different objects in the universe. (And because it is so) therefore, the God should be worshipped under the name of Âtman alone, because this is a word expressive of all qualities). Through this worship one knows all this, because God alone is the giver of all knowledge; and therefore it is proper, that his worship should be by such a word as will express the complete fulness of all His qualities.

Since by merely worshipping God one gets qualities of all knowingness etc. how far more, therefore, must be the all knowingness etc., of the God himself.

The word Pada in the text signifies "appropriate means" (that through which anything is attained.—Padyate).

As by employing proper means, the appropriate fruit is obtained; so by worshipping the Lord (with a right conception of His God-head, namely) that he is possessed of all auspicious qualities, one obtains glory and Śloka. (What is this Śloka? Does it not mean fame? If so, is it not a repetition to say that one obtains glory and fame, as glory and fame are not different? The commentator therefore explains this word Sloka thus:—).

The word Śloka (does not mean here "Fame,") but it is a compound of two words Śam meaning "joy," and loka meaning "knowledge."

The word Śloka, therefore, means the supreme bliss and supreme knowledge. The loka comes from the root √luk "to shine," and means knowledge.

[The commentator having explained the above Śruti in his own words now, quotes an authority for the explanation that the has given.]

It is thus written in the Adhyâtma:—

Before the creation there was only Lord Nârâyaṇa and the Goddess Nârâyaṇî (His creative energy); and the rest was unmanifested, the Lord Nârâyaṇa made the manifest. After creating this world and after creating all the bodies therein, the Lord got into them from the hair of the head upto the end of the nail of everything created, just as a razor gets into the razor case or just as Vâyu into the whole of the body. Persons that are dull cannot see Him though He has got into everything. Some though they know that the Lord is within everything do not know Him in His full glory. To get into everything and to make every body breathe and hear, &c., are but partial qualities of the Lord; so Prâṇa, &c. are only the names of the Lord that indicate the separate functions performed by Him. Therefore he who worships the Lord as Prâṇa, &c., do not worship Him in His full glory, (*i. e.*, with all His qualities), for these are but partial qualities of Him, and by these names the worshipper knows a part of His qualities. When the great Lord has many qualities, to know but a part of His qualities is only to have an incomplete knowledge of Him. He who knows or worships the Lord as Âtman has a complete and perfect knowledge of Him. The Lord Hari has the qualities like Chit (चित्) and Ânanda (आनन्द) bliss &c. always present in Him. It is on account of the presence of these qualities that He is to be known as Âtmâ (आत्मा) (*i. e.*, He is to be realised while worshiped as Âtmâ one having all the qualities like, sat, chit &c). The word Âtman includes the functions of making one breathe &c., as well as the qualities of being Chit, Ânanda &c. Therefore Âtmâ is the Lord on account of His possession (being the basis of) all the qualities. The Lord has been called the basis of all the qualities because whoever knows the Lord becomes the knower of everything. When all knowing becomes he who knows the Lord, then need it be said that the Âtman the Lord has all the qualities in Him. As well adapted means are always followed by success, so it follows that a man attains Mukti, and obtains fame, happiness and real knowledge when he knows Hari who is the Lord of all the Jîvas, and who is the basis of all the qualities.

MANTRA 1, 5, 2.

तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयोन्यस्मात्सर्वस्मादन्तरतरं यदयमात्मा स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात् प्रियꣳ रोत्स्यतीतीश्वरो ह तथैव स्यादात्मानमेव प्रियमुपासीत स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुक्तं भवति ॥२॥

यत् Yat, which; who. अयम् Ayam, this. आत्मा Âtma,Âtman. अंतरतरं Antarataram the inner most nearer than anything present in the heart of hearts of all being inside the Jîva himself. तत् Tat, that; just spoken. एतत् Etat, this Âtman; this form of Âtman. पुत्रात् Putrât, than a soṇ. प्रेयः Preyaḥ, dearer; because to some the Lord is an object of love without any personal motive, and to others He is the means of attaining bliss; the former is superior to the latter. वित्तात् Vittât, wealth. प्रेयः Preyaḥ, dearer. अन्यस्मात् Anyasmât, than other. सर्वस्मात् Sarvasmât, than all things. प्रेयः Preyaḥ, dearer. यः Yaḥ, who. अन्यं Anyam, other thing. आत्मनः Âtmanaḥ, than the Âtman, the Supreme. प्रियं Priyam, dearer. ब्रुवाणं Bruvâṇaṃ, To the speaker, to the person who knows or thinks that any other thing is dearer than Âtman. ब्रूयात् Brûyât, may say. प्रियं Pṛiyam, The thing which is dearer to you than Âtman. रोत्स्यति Rotsyati, will destroy; will deprive The nominative of this verb is the "Lord," "Viṣṇu" understood. इति Iti. सः Saḥ, He; that devotee of Viṣṇu. ईश्वरः Îśvaraḥ, strong or powerful, capable of. ह Ha, no doubt. तथा Tathâ, of that sort; एव Eva, just. स्यात् Syât, must (he) be. आत्मानम् Âtmânam, the Âtman; the Lord Viṣṇu. एव Eva, only. प्रियम् Priyam, dear; (dearer and dearest). Dear to some for no cause and dear to others as an object of pleasure He is. उपासीत Upâsîta, (one) should worship. सः Saḥ, He. यः Yaḥ, who. आत्मानम् Âtmânan, Âtman, the Lord Viṣṇu. एव Eva, only. प्रियम् Pṛiyam, as a dear thing. उपास्ते Upâste, worships. अस्य Asya, His; of the worshipper. प्रियं Pṛiyam, the thing that is dear. प्रमायुक्तं Pramâyuktam, subject to destruction; or this word may mean any perishable object. न Na, not. भवति Bhavati, is. ह Ha, certainly.

2. Dearer than a son, dearer than wealth, dearer than any thing, dearer than all, is this Âtman who is Inner most. (If a true Devotee) says "The Lord will deprive you (of the thing dear to you)," to a fool who says other things are dearer to him than the Âtman, is certainly strong and capable of checking himself from that thing, such strong.

2. This Âtman, who is the nearest to us all is dearer than son, dearer than wealth, dearer than one's own self, dearer than everything else. If, therefore, any one were

to say "Some thing else is dearer to me than the Atman" let the true devotee address him saying "The Lord will destroy your object of love (if you hold anything else dearer than the Lord)." The word of such a devotee will come out to be true, for to whom has been given the power of destroying that Man's object of love. Let one, therefore, worship the Âtman alone as dear. He who worships the Atman alone as dear, He who worships the Âtman alone with love, the object of the love that man will never be destroyed.—46.

Note:—This verse shows that God should be worshipped with love, and not through fear, for he is the dearest object of love, dearer than all the things of the world, dearer than even one's own self.

MADHVA'S COMMENTARY.

[Lest one should think that the highest object of love to every body is his own self, the commentator explains this verse thus:—]

That Lord (who existed even in the great dissolution) and who (after creating the universe of matter and spirits pervaded them all) that Adorable Viṣṇu is naturally dearer than a son, dearer than wealth, dearer than one's own self, yea, dearer than eyery thing else.

[Says an objector:—Though a son or wealth is not naturally dearer to a man than his own self, for one's own self is naturally the dearest object of love to every one, therefore this verse really means that one's own self is dearer than all. How do you say that this verse refers to God and that God is the most natural object of love to all, dearer than one's own self. This question is thus answered by the commentator:—

The Lord himself has created in man the love for his own self.

[For a man is sometimes seen doing works against his own welfare works which lead him into pain, thus showing that one's own self is not always dear to every one.] [Had not the Lord implanted in the hearts of every creature the love for one's own self, and had this love been an un-created object, then all would be found doing, at every time, that which is good for their self, and never doing that which is injurious to their-self for no one can act against his innate nature; (as fire can never cease to burn for that is its own nature). But the very fact that a man can do things which he knows would give pain to his self proves, that the love for one's own self is not an innate quality of man, but a quality implanted in him by the Lord, and which the Lord, if he so wills it, can be turned into the hatred of the self.]

[Says an objector:—We can admit that God has implanted in the heart of every man the love for his own self, if we ever see that one's own self is ever hateful to any one. But the self is never hateful to one, and so it is natural for man to love his own self, not because God has created that love in him, but because it is the natural quality of the soul to love itself. Next this objection is answered:—]

Since a man is often seen doing acts against his own welfare, that very fact proves that his self is not always dear to him.

[For whom the Lord wishes to punish, he makes him do evil deeds and thus that man works evil against his highest interests showing that even the love of self may be trampled under foot when the Lord so wishes, and when the Karma of that man requires that he should be blinded into evil course, But does not this imply that man is not a free agent, but is impelled by God to perform evil acts, in order to qualify himself for the region of darkness. The answer to this is thus given :—]

[Some souls from very eternity are meant to go to hell, as the others, from very eternity, are destined to go to heaven. The souls which are predestined to go to hell, are the souls whom the Lord makes do evil deed, so that they may go to hell. As he makes the other class of souls do good deeds so that they may go to heaven. A man is not a free agent, though he imagines that he is so].

Since when Viṣṇu makes one hate one's own self even, then it follows that the self even is no longer an object of love.

Admitting that one's self is dear to one, simply because God has made it dear to him, and not because it is naturally so, how does it follow that it is natural for man to love God, and that God is naturally the most dear object to man? For we see that there are atheists who hate God, and, that there are worldlings, who love the objects of the world better than God. The answer to this is next given :—

[Atheists are those souls, which from eternity have been marked out as destined for hell, and who cannot but hate God; for that is the only way which would qualify them for that region; while worldly souls are temporarily blinded by the pleasures and and attractions of the world and are destined for suffering to learn to love God.

Because when God becomes dear to one, everything else becomes dear to him, therefore the Supreme Lord is the only true object of love to all.

It is a well-known fact that saints and holy men, who abandoning all worldy loves, have loved their God, with all their hearts, were in their turn loved by all creatures. So much so that ferocious animals, like lions, and the rest in the presence of such men, have forgotten their natural antipathy for man. To take an example from the Sacred Books of the East, we find that Prahlad was thrown before the wild elephants and venomus snakes, but they did not hurt him, Daniel, who loved God above all things, was thrown into a lions' den and he was not killed. Abraham, who loved God dearer than his own son, was thrown into the fire, and the fire did not burn him. All these instances, and hundreds of such instances can be quoted from the lives of the past and from those of the living saints, to prove that the love of God is above all loves, and that it is the most natural thing for man to love God and the most unnatural thing for him to hate him, prove the above statement.

But the text has the word Atman, a word which is of doubtful import, it may mean one's own self and it may mean the Supreme self. You have shown above that it cannot mean, in the passage under discussion, one's own self; but how do you say that the word Âtman means Viṣṇu, and not any other deity. To this the commentator answer thus :—

Viṣṇu the Supreme God is indicated by the word Âtman because he has got (Âpta) all qualities in him. Therefore that person who thinks that his own petty self or any other worldly object is dearer to him than Viṣṇu should be addressed by every lover of Viṣṇu thus :—

"Thou art but doing harm to thy own self, Oh foolish man, and destroying thy own future happiness by loving others better than God."

He has not only the right to admonish such men, but he has the power given to him by the God to destroy the object of love of that foolish man by cursing him.

But a man who does not love God above everything else, finds his own punishment, by being sent to suffering. Why is it necessary that the devotee of God should admonish him, and even go to the length of cursing him. The answer to this is next given :—

Though that unfortunate man who loves others higher than God is already a miserable creature, yet the pronouncing of the curse on him, by the lover of God is necessary to draw his attention to his evil course.

(It has always been the rule, rather than the exception that before soul or a nation was condemned, that God has sent His prophets and saints to warn such men or people, of the iniquity of their deeds, and to draw them back to the path of righteousness. Such holy men come to the world, and as representatives of God, with the delegated authority of God, to curse whole nations or individuals, when their message is not heard by them. The destruction of the Yadus by the curse of Durvâsa, the scattering of the whole nation of the Jews by the curse of the Christ, are living examples of the power of such god-like men to punish, as well as to admonish. The evil doer, no doubt by his evil deeds, draws on his head the implication of such holy men. It is not the implication, which is the cause of his suffering, but his own evil deeds. No more is the sentence passed by a magistrate on a criminal, the cause of the suffering of the criminal ; but the crime committed by that offender, against the laws of the sovereign. The magistrate, in passing the sentence, merely speaks out the will of the king ; and punishes, not by any power inherent in him, but by the power with which the royalty has invested him. Such are the holy men, when they curse and punish those who break the laws of God.)

When a Vaishnava thus speaks out to a sinner he has the power to destroy the object of love of the sinner. Though such a sinner is already a sufferer yet the speech of the Vaishnava specifically gives him pain (by drawing his attention to the cause of his pain.)

Therefore Viṣṇu is the dearest of all, and he who worships Him as the dearest of all, the object of his love never becomes impermanent, and his joy always subsists.

Therefore by constantly worshipping the All-beloved Viṣṇu the devotee draws the love of Viṣṇu and that Eternal Unborn Viṣṇu always does what is pleasant to his devotee.

Thus it is in the Adhyâtma.

MANTRA I. 5. 3.

तदाहुर्यद्ब्रह्मविद्यया सर्वं भविष्यन्तो मनुष्या मन्यन्ते किमु तद्ब्रह्माऽवेद्यस्मात्तत्सर्वमभवदिति ॥३॥

ब्रह्मविद्यया Brahmanvidyayâ, through the knowledge of Brahman. सर्वं Sarvam, all ; whole perfect. भविष्यन्तः Bhavisyantah, become, all get perfection according to their capacity. यत् Yat, that ; what. आहुः Âhuh, say ; that through Brahmavidyâ great ones attained wholeness or perfection according to their

fitness, the natural purity of the soul (Jîva) is brought out by Brahma-vidya. It was Ajñâna which hid the inherent splendour of the soul which is again brought out and made to shine by Brahma-vidyâ. तत् Tat, regarding that. मनुष्याः Manuṣyâḥ, some men. मन्यन्ते Manyante, think. ब्रह्मन् Brahman, Brahman. यस्मात् Yasmât, since. सर्वं Sarvam, all; full, perfect. अभवत् Abhavat, become. तत् Tat, that. अवेत Avet, did he know it? Had he Brahmavidya. किमु Kimu, Is it?

3. When the wise say that " through Brahma-vidyâ they attain fullness of perfection (according to their capacity)" some people think " Since Brahman is Perfect, did he also attain His perfection through Brahma-vidya?".—47.

MADHVA'S COMMENTARY.

It has been said above that by the knowledge of the adorable Lord, one gets supreme happinesss and perfect knowledge. This statement is now being further strengthened, by removing certain objections and misconceptions. The verse now under discussion is one which is the sheet anchor of the Mâyâvâdins. It is from this verse that they draw their theory that man is God and it is only when a man realises that he is God, and the world is a mere illusion, that he becomes free. According to Śankar this verse is thus translated by Max Müller:—

Here they say: "If men think that by knowledge of Brahman they will become everything, what then did that Brahman know, from whence all this sprang?"

Verily in the beginning this was Brahman, that Brahman knew (its) Self only, "I am Brahman." From it all this sprang. Thus, whatever Deva was awakened (so as to know Brahman), he indeed became that (Brahman); and the same with Rishis and men. The Rishi Vâmadeva saw and understood it, singing, "I was Manu (moon), I was the sun." Therefore now also he who thus knows that he is Brahman, becomes all this, and even the Devas cannot prevent it, for he himself is their self.

Now if a man worships another deity, thinking the deity is one and he another, he does not know. He is like a beast for the Devas. For verily, as many beasts nourish a man, thus does every man nourish the Devas. If only one beast is taken away, it is not pleasant; how much more when many are taken? Therefore it is not pleasant to the Devas that men should know this.

But this explanation is wrong, as the commentator shows;—

When the great ones say:—" By Brahma-vidyâ men become all, and attain fulness and perfection according to their capacity" they mean that by Brahma-vidyâ, (which is the direct perception of God, as opposed to the belief in God), men obtain everything, according to their fitness.

An objector may say but in Mukti, there is a cessation of all accidental pleasure, etc., how is it said that in Mukti the soul gets all. This objection is thus met by our author:—

The highest class of Jîvas naturally possess from eternity a nature

in which there is no pain and which has perpetual bliss and intuitive knowledge.

[The essential nature of such Jîvas is to be free from pain and to have the foundation of bliss and wisdom in themselves. The experience of pain and ignorance, through which such souls pass, is not in the nature of these souls, but in the veil of ignorance, which temporarily covers souls. The commentator however by using the words "highest class" (Uttama Jîva) indicates that class of souls, which are by nature fitted to go to heaven, and excludes that class of Jîvas, who are Tâmasic and are fitted for the region of darkness.]

This natural form of the highest Jîva (consisting of innate freedom from pain and possession of perpetual bliss and intuitive knowledge, is covered up by ignorance, and so the Jîva does not realise his true nature and it is merely made manifest by Brahama-vidyâ alone (and not created by it). (It is not something newly acquired by the soul, but is an old thing, which the soul possessed from eternity, and which is made manifest. Brahma-vidyâ alone has the power of removing the ignorance that conceals the true nature of the soul and it reveals its real form.)

The holy ones say :—" This natural form of the Jîva is hidden by ignorance, and the functions and of Brahma-vidyâ is to remove this cloud of ignorance, which obscures the nature of the soul, and makes manifest the real form of the Jîva. Brahma-vidyâ alone (and not ritual worship or sacrifices) can remove this obscuration." Regarding this statement some men entertain notions like these :—" If even souls' true nature becomes manifest by Brahma-vidyâ, then when Brahma became every thing and full, then did He also become so by knowing his true nature."

The object of their question is this :—When men by Brahma-vidyâ come to know the true nature of their own self, does the Supreme Brahma also pass through the same stages of acquiring Brahma-vidyâ in order to realise his own nature.

The question is rather unnecessary. Brahma-vidyâ or the direct knowledge of God reveals to man the powers and perfections of his own soul. It is rather absurd to say that God himself stands in need of the knowledge of his own self in order to acquire the omniscience and omnipotence that He possesses. The true answer however to the question is that God also has God knowledge, but His knowledge is never subject to obscuration as is the case with man. Man is also essentially all-joy and all-knowledge, but he does not always know himself, and therefore it is necessary to have Brahma-vidyâ. But God is not only essentially all-joy

and all-knowledge, but He is eternally conscious that He is so. His nature is never obscured by ignorance, so Brahma-vidyā is always His hand-maiden and not his mistress.

The commentator therefore says :—

True, God even knows His own self, from eternity, by direct knowledge, without any lapses in such knowledge. (Therefore, God is from eternity all-perfect, while a freed soul becomes perfection in time.) This is the answer to those who ask whether Brahman also stands in need of Brahma-vidyâ. God knows Himself from eternity and consequently He is omniscient and all-powerful from eternity. (Man knows himself through Brahma-vidyâ at a certain point of time, and becomes all-knowing and powerful, after such Brahma-vidyâ. Herein lies the difference between God and God-like, men.

MANTRA I. 5. 4.

ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात्तत् सर्वमभवत् तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्तथर्षीणां तथा मनुष्याणां तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदेऽहं मनुरभवꣳ सूर्यश्चेति तदिदमप्येतर्हि य एवं वेदाऽहं ब्रह्मास्मीति स इदꣳ सर्वं भवति तस्य ह न देवाश्च नाभूत्या ईशते। आत्मा ह्येषाꣳ स भवत्यथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवꣳ स देवानां यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युरेवमेकैकः पुरुषो देवान् भुनक्त्येकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥४॥

इदम् Idam, of this world. अग्रे Agre, before the creation. ब्रह्म Brahma, Brahman. आसीत् Âsît, alone was. वै Vai, Verily. तत् Tat, it, that Brahman. अहं Aham, that which cannot be deserted (heyam) or abandoned on account of being constant, unavoidable. ब्रह्म Brahma, full; whole. अस्मि Asmi, always present. अस् = ever existent, मि = measure of all. इति Iti, thus. आत्मानं Âtmânam, the Âtman, the Self. एव Eva, only, nothing more or less. अवेत Avet, knew. अस्मात् Asmât, therefore; since He was full. तत् Tat, that Brahman. सर्वं Sarvam, all ; full. अभवत् Abhavat, was. देवानां Devânâm, among the Devas. योयः Yoyah, whoever. तत् Tat, that ; that Brahman is Aheya, etc. प्रत्यबुध्यत् Pratyabudhyata, knew ; comprehended. सः Saḥ, he ; that Deva. एव Eva, only. तत् Tat, it ; fullness. अभवत् Abhavat, got ;

attained. तथा Tathâ, similarly. ऋषीणां Risînâm, among the Risis. तथा Tathâ, similarly. मनुष्याणां Manusyânâm, among men. तत् Tat, therefore. एतत् Etat, this; Brahman. पश्यन् Paśyan, seeing, comprehending. ऋषिः Risiḥ, the sage; the seer of the mantras. वामदेवः Vâmadevaḥ, Vâmadeva by name. अहं Aham, that which cannot be abandoned. मनुः Manuḥ, Manu. अभवम् Abhavam, was. सूर्यः Sûryaḥ, the sun. च Cha, and. इति Iti, thus. प्रतिपेदे Pratipede, knew. तत् Tat, that. इदम् Idam, this Brahman. एतर्हि Etarhi, now, in this age. अपि Api, even, also. यः Yaḥ, whoever. अहं Aham, that which cannot be abandoned. ब्रह्म Brahman, full. अस्मि Asmi, is. इति Iti, thus. एवं Evam, this; that Brahman, knew Himself as what cannot be abandoned, is full. वेद Veda, knows; realises. सः Saḥ, He; the knower. इदम् Idam, this according to his capacity. सर्वं Sarvam, full. भवति Bhavati, is. तस्य Tasya, of him; of the knower. देवाः Devâḥ, the Devâs. च Cha, even. न Na, not. अभूत्या Abhûtyâ, harm, obstruct the realisation of his knowledge. न Na, not ईशते Iśate, are able. हि He, because; the reason why the Devas cannot do any harm to the wise, is that they are loved by the Lord and are under his special care. सः Saḥ, he; the Lord who loves the wise. एषां Esâm, of these Devas. आत्मा Atmâ, the Lord; the Master, because He sets the Devas to work and because He pervades them. भवति Bhavati, is. अथ Atha, again on the other hand. यः Yaḥ, who. अन्यां Anyâm, other than this; not of the form of Aham Brahma. देवतां Devatâm. God. उपास्ते Upâste, worships. अन्यः Anyaḥ, other; other god, *i. e.*, not he who is Aham Brahma. असौ Asau, this Visnu. अन्यः Anyaḥ, other god not Visnu. अहम् Aham, that which cannot be abandoned. अस्मि Asmi, is. इति Iti, सः Saḥ, he. न Na, not. वेद Veda knows. यथा Yathâ, as. पशु Paśuḥ, animal; domesticated animal (liked by men). सः Saḥ, he. देवानां Devânâm, of the Deva. एवम् Evam, such liked by the Devas as an animal, so liked by men. यथा Yathâ, as. बहवः Bahavaḥ, many. पशवः Paśavaḥ, animals such as cow. मनुष्यम् Manusyam, men. भुञ्ज्युः Bhuñjyuḥ, feed with their milk. The ordinary form is भोजयेयुः ह Ha. वै Vai, it is well known. एवम् Evam, similarly. एकैकः Ekaikaḥ, each. पुरुषः Purûsaḥ, man; the wise man. देवान् Devân, the gods. भुनक्ति Bhunakti, feeds; pleases. The ordinary form is भोजयति. एकस्मिन् Ekasmin, one. एव Eva, only. पशौ Paśau, animal. आदीयमाने Âdiyamâne, being given. प्रियम् Priyam, dear; giver of satisfaction, भवति Bhavati, is; becomes. बहुषु Bahusu, many animals (being given.) किमु Kimu, what? Not to speak of. तस्मात् Tasmât, therefore; wisdom, being favourite of the Devas. मनुष्याः Manusyâḥ, men. यत् Yat, wherever; that other gods have the quality of being Aheya (अहेय) etc. विद्युः Vidyuḥ, know. तत् Tat, that. एषां Eśâm, of these Devas. न Na, not. प्रियम् Dear; liked.

4. (10) Before (the creation of) this (universe) there existed verily Brahman. He indeed knew the nature of His Self as Aham (Ever-present), Brahma (Ever-full), Asmi (Ever-existing knowledge). Therefore, that Brahman is always Ever-full. Therefore among the Devas, whoever awoke

to this knowledge (that Brahman is Ever-present, Ever-full, &c.), he became that (Full, according to his capacity), so also among the Ṛishis and so also among the Men.

Seeing this Brahman, the Ṛishi Vâmadeva understood (the scriptural text regarding Brahman exclaiming) "I was Manu, I was the Sun."

Even now also, whoever knows Brahman, as Ever-present, Ever-full, Ever-existing knowledge, he also becomes full, (according to his capacity.) The devas even have no power to obstruct the fruition of the knowledge of such a knower. For He (Brahman) is the Âtman (master) of the devas even (and whom God loves, the devas also cannot but love).

But he who worships any other god (than Brahman), he does not know. Similarly, who worships some other devatâ as Ever-present, Ever-full, Ever-existing knowledge (thinking that Brahman is devoid of qualities), he also does not know. (Such men are like beasts)

(The true knower of Brahman is) also like a beast to the devatâs. As many beasts go to nourish a single man (by supplying milk, &c.), so even one single knowing man nourishes many devas. (He is beloved of the devas) For as in this world, when one beast is given to a man, he becomes pleased, what to say when many are given. (Therefore, greater the number of the knowers of Brahman, greater the happiness of the devas). Therefore, the devas do not like this that men should know (worship) (any one else than Viṣṇu as the Ever present &c.).—48.

MANTRA I. 5. 5. (I. 4-11.)

ब्रह्म वा इदमग्र आसीदेकमेव । तदेकं सन्न व्यभवत् । तच्छ्रेयो रूपमत्यसृजत क्षत्रं । यान्येतानि देवत्रा क्षत्राणीन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान इति । तस्मात् क्षत्रात्परं नास्ति ।

तस्माद्ब्राह्मणः क्षत्रियमधस्तादुपास्ते राजसूये । क्षत्र एव तद्यशो दधाति । सैषा क्षत्रस्य योनिर्यद्ब्रह्म । तस्माद्यद्यपि राजा परमतां गच्छति ब्रह्मैवान्तत उपनिश्रयति स्वां योनिं । य उ एनꣳ हिनस्ति स्वाꣳस योनिमृच्छति । स पापीयान् भवति यथा श्रेयाꣳसꣳ हिꣳसित्वा ॥ ११ ॥

इदम् Idam, of this. अग्रे Agre, in the beginning, the early part. एकम् Ekam, only one. एव Eva, only. ब्रह्म Brahma, Brahmâ; the four-faced God, the Brahmin by caste. आसीत् Âsît, there was. तत् Tat, it, He. एकं ekam, Alone. सत् Sat, being. न na, not. व्यभवत् Vyabhavat, was surrounded by family members. तत् Tat, it, He. इन्द्रः Indraḥ, the Garuḍa. वरुणः Varunaḥ, Varuna. सोमः Somaḥ, the god moon (as well as the sun). रुद्रः Rudraḥ, Sadâśiva. पर्जन्यः Parjanyaḥ, Indra, the rain-god, Śakra as well as Kâma. यमः Yamaḥ, Death. मृत्युः Mrituḥ, Śesa. ईशानः Îśânaḥ, Vâyu. इति Iti. एतानि Etâni, these. यानि Yâni, which. देवत्रा Devatrâ, among Gods, among Devas. क्षत्राणि Kṣatrâṇi, the Kṣatriyas. श्रेयोरूपम् Śreyarûpam, best of all classes. क्षत्रम् Kṣatram, the Kṣatriya class. अत्यसृजत् Atyasrijata, created. तस्मात् Tasmât, therefore, since the Kṣatriyas are best of all classes. क्षत्रात् Kṣatrât, than the Kṣatriya caste. परम् Param, better. न Na, not. अस्ति Asti, there is. तस्मात् Tasmât, therefore, since the Kṣatriyas are better than the rest. ब्राह्मणः Brâhmaṇaḥ, a Brâhmin. अधस्तात् Adhastât, from below. राजसूये Râjasûye, in the Râjasûya sacrifice. क्षत्रियं Kṣatriyam, a Kṣatriya; the king (soma) a Kṣatriya. उपास्ते upâste, worships; praises, gives homage. तत् Tat, by that, by that worship, by the homage given by the Brâhmin with his seat below. यशः Yaśaḥ, the fame. क्षत्रे Kṣatre, to a Kṣatriya. एव Eva, only. दधाति Dadhâti, gives, offers. यदि Yadi, if, though. अपि Api, even. राजा Râjâ, the king, a Kṣatriya. परमतां Paramatâm, superiority. गच्छति Gachchhati, gets, attains. यत् Yat, who (is). ब्रह्म Brahma, a Brâhmin. सा Sâ, she; (He). एषा Eṣâ, this Brâhmin. क्षत्रस्य Kṣatrasya, of a Kṣatriya. योनिः Yoniḥ, source, a Guru. तस्मात् Tasmât, therefore; since a Brâhmin is preceptor. अन्ततः Antataḥ, at the end of the Râjasûya sacrifice. स्वां Svâm, his. योनिं Yonim, preceptor, teacher. ब्रह्म Brahma, a Brâhmin. एव Eva, only. उपनिः श्रयति Upaniḥśrayati, salutes, bows at the foot of. यः Yaḥ, who. उ U, only. एनम् Enam, him; a Brahmin. हिनस्ति Hinasti, kills, does harm to, injures. सः Saḥ, he. स्वां Svâm, own. योनिं Yonim, father. ऋच्छति Richchhati, kills. यथा Yathâ, as. श्रेयांसं Śreyâṃsam, superior, the father who is superior. हिंसित्वा Hinsitvâ, after killing. सः Saḥ, He, the Kṣatriya. पापीयान् Pâpîyân, a sinner. भवति Bhavati, is, becomes.

5.(11). Verily there was Brahmâ (representing the Brâhmin caste) alone in the beginning of this (creation) one alone. (Representing a single class) he did not increase. He

then created the Kṣatriyas, the best of all castes; the Deva Kṣatriyas, such as Indra (Garuḍa), Varuṇa, the moon (the sun also), Rudra, Śakra as well as Kâma, Yama (Death), Mrityu (Śeśa) and Íśâna (Vâyu) etc. Therefore, there is none superior to the Kṣatriyas. It is, therefore, that in the Râjasûya sacrifice, a Brâhmaṇa sits below and honors (the Kṣatriya). Thus a Brâhmaṇa supports the glory of a Kṣatriya, (from his seat below the king) yet a Brâhmin is the origin of the Kṣatriya. Therefore, though the king attains precedence (in the Râjasûya over the Brahmin) yet at the end of the sacrifice, a Kṣatriya bows at the foot of a Brâhmin, his preceptor, as he is. Whoever of the Kṣatriyas again does harm to a Brâhmin, he kills his own origin (or in other words), he is as much guilty as one who kills his own superior,—49.

MANTRA I. 5. 6. (I. 4-12.)

स नैव व्यभवत् स विशमसृजत। यान्येतानि देवजातानि गणश आख्यायन्ते वसवो रुद्रा आदित्या विश्वेदेवा मरुत इति ॥ १२ ॥

सः Saḥ, he; the four-faced God, Brahmâ. न Na, not. एव Eva, even now. व्यभवत् Vyabhavat, increase, was surrounded by as much of his family members as he desired. सः Saḥ, Brahmâ. विशम् Viśam, the Vaiśya class. असृजत Asṛijata, He created. यानि Yâni, which. एतानि Etâni, these. देवजातानि Devajâtâni, the class of Devas. गणशः Gaṇaśaḥ, in a group. आख्यायंते Âkhyâyante, are mentioned; are enumerated. वसवः Vasavaḥ, the Vasus. They are eight in number, but among these, Agni (the fire-god) is Brâhmaṇa; therefore the seven of the Vasus are Vaiśyas. रुद्रा; Rûdrâḥ, the Rûdras. They are eleven in number. Of them, Sadâ Śiva is Kṣatriya; therefore, ten of the Rudras are Vaiśyas. आदित्याः Âdityâḥ, the Âdityas, who are twelve in number. Of them, eight only are Vaiśyas; Vivasvata (विवस्वत), Indra (इंद्र), Varuṇa (वरुण), and Vishṇu (विष्णु), being excepted; for the first three of these are Kṣatriyas, and Viṣṇu belongs to no class. विश्वेदेवाः Viśvadevâḥ, the Viśvedevas; they are ten in number. मरुतः Marutaḥ, the Vâyus; they are forty-nine in number. Of them, Íśânâ is to be excepted, he being a Kṣatriya.

6.(12). He (Brahmâ) even then did not increase. He created the Vaiśya class—those of the Deva-birth which are

mentioned in groups, such as, (the seven out of the eight) Vasus, (ten out of the eleven) Rudras, (eight out of the twelve) Âdityas, (ten of the) Viśvadevas, (and forty-eight out of the forty-nine) Marutas.—50.

MANTRA I. 5. 7. (I. 4-13).

स नैव व्यभवत् स शौद्रं वर्णमसृजत । पूषणमियं वै पूषेयꣳ हीदꣳ सर्वं पुष्यति यदिदं किंच ॥ १३ ॥

सः Saḥ, He; Brahmâ. न Na, not. एव Eva, even now. व्यभवत् Vyabhavat, increase, had his family wholly created. सः Saḥ, He, Brahmâ. शौद्रं Śaudram, of the Sûdras. वर्णं Varṇam, class. पूषणं Pûṣaṇam, Pûṣaṇa. असृजत Asṛijata, created. इयं Iyam, this; the earth. वै Vai, verily. पूषा Pûṣâ, pûṣâ the Nourisher. हि Hi, because. इयं Iyam, the earth. इदं Idam, the world. यत् Yat, whichever. किम् Kim, whatever. च Cha, and. पुष्यति Puṣyati, nourishes.

7.(13). He (Brahmâ) did not even then increase. He created Puṣaṇ of the class of the Sûdras. This Earth is indeed Puṣan, for She nourishes this whole world, whatsoever exists therein.—51.

MANTRA I.5.8. (I.4-14.)

स नैव व्यभवत्तच्छ्रेयोरूपमत्यसृजत् धर्मं । तदेतत् क्षत्रस्य क्षत्रं यद्धर्मस्तस्माद्धर्मात्परं नास्ति । अथो अबलीयान् बलीयाꣳसमाशꣳसते धर्मेण यथा राज्ञैवं । यो वै स धर्मः सत्यं वै तत् । तस्मात् सत्यं वदन्तमाहुर्धर्मं वदतीति धर्मं वा वदन्तꣳ सत्यं वदतीति । एतद्ध्येवैतदुभयं भवति ॥ १४ ॥

सः Saḥ, He; Brahmâ; the creator of the four castes. न Na, not. एव Eva, even now. व्यभवत् Vyabhavat, increase, had his creation full. तत् Tat, that; Brahmâ in the form of Chaturmukha. श्रेयोरूपम् Śreyorûpam (1) The best of all; (2) As the means of attaining Mokṣa or Perfection. धर्मम् Dharma, (1) Dharma; the preserver of the world; (2) Bhakti, love of god. This Dharma is a form of Vâyu. अत्यसृजत Atyasṛijata, created. यत् Yat, because. धर्मः Dharmaḥ, the preserver of the world. तत् Tat, therefore. एतत् Etat, this; Vâyu. क्षत्रस्य Kṣatrasya, of a Kṣatriya, such as Śeṣa, etc. क्षत्रम् Kṣatram, master. तस्मात् Tasmât, therefore. धर्मात् Dharmât, than Dharma or Vâyu. परं Param, better; higher, of course excluding Visṇu. न Na, not. अस्ति Asti, there is. अथ Atha, now. उ U, therefore. अबलीयान् Avalîyân, the non-strong, the weaker person. बलीयांसम् Valîyâṇasam, the

stronger; here Vishnu. धर्मेण Dharmeṇa, through Dharma or the Vâyu, called Bhakti. समाशंसते Samâśaṃsate, wishes for; or wishes to attain. यथा Yathâ, as for example. राज्ञा Râjñâ, through the prince who is heir-apparent. एवम् Evam. thus. The complete sentence is—a weak person wishes to see the king, through the help of heir-apparent only. यः Yah, which is. वै Vai, indeed; in reality. सः Saḥ, that. धर्मः dharmaḥ, Dharma. तत् Tat, that. सत्यं Satyam, truth, वै Vai, indeed; in reality. तस्मात् Tasmât, therefore; because Dharma and Satya are in reality the one and the same. सत्यं Satyam, truth. वदंतम् Vadantam, speaking; one who is speaking. धर्मम् Dharmam, Dharma. वदति Vadati, (He) is speaking. इति Iti, this. आहुः Âhuḥ, (They) say. वा Vâ, or. धर्मं Dharmam, Dharma. वदंतम् Vadantam, one who is speaking. सत्यं Satyam, truth. वदति Vadati, (He) speaks. इति Iti. एतत् Etat, this Vâyu. ह Ha, indeed. एव Eva, only. एतत् Etat, these. उभयं Ubhayam, both. भवति Bhavati, are.

8.(14). He (Brahmâ) even then did not increase. He created Dharma (Vâyu)—the best of all created forms. Therefore this Dharma is the Master of all masters (like Śeṣa, &c.). Therefore there is nothing (barring Viṣṇu) higher than Dharma. Therefore a weak (sinful man) aspires to approach the Strong (sinless God) (through the mediation of). Dharma, as through the mediation of the Prince Royal (one expects to reach the Royalty). That which is Dharma is verily Truth. Therefore of him who speaks the truth, they say that he speaks the dharma, and of him who speaks the dharma, they say he speaks the truth. For it is verily both.—51.

MANTRA. I. 5. 9—I. 4. 15.

तदेतद्ब्रह्म क्षत्रं विट् शूद्रः। तदग्निनैव देवेषु ब्रह्माभवत्। ब्राह्मणो मनुष्येषु क्षत्रियेण क्षत्रियो वैश्येन वैश्यः शूद्रेण शूद्रः। तस्मादग्नावेव देवेषु लोकमिच्छन्ते ब्राह्मणे मनुष्येषु। एताभ्यां हि रूपाभ्यां ब्रह्माभवत्। अथ यो ह वा अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति यथा वेदो वाननूक्तोऽन्यद्वा कर्माकृतं। यदिह वा अप्यनेवंविद् महत्पुण्यं कर्म करोति तद्धास्यान्ततः क्षीयत एव। आत्मानमेव लोकमुपासीत। स य आत्मानमेव लोक-

मुपास्ते न हास्य कर्म क्षीयते । तस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥ १५ ॥

तत् Tat, that, thus. एतत् Etat, this, what has been mentioned above. ब्रह्म Brahma, the Brâhmaṇa caste, the four-faced Brahmâ, who considers himself to be Brâhmaṇa The three words—"deveṣu," "manuṣyeṣu" and "abhavat"—are to be supplied everywhere to complete the sense Thus among the devas, Brahmâ became Brâhmaṇa, among men it became of the Brâhmaṇa caste. क्षत्रं Kṣatram, the Kṣatriya, Vâyu, Vâyu among the devas, along with Suparṇa, Seṣa, &c., became Kṣatriya. Among men the king, &c., became Kṣatriya. विट् Viṭ, the Vaiśya, the nasal Vâyu among the devas, along with Vasus, &c ; among men, the Vaiśya caste. शूद्रः Śûdraḥ, the Śûdra. The Nirriti, Aśvi, Prithivi among the devas, the Śûdras among men. The Chaturmukha is present in Agni among the devas and in Brâhmaṇa among men. So the chief Vâyu among all Kṣatriyas, divine and human. So the Nasal Vâyu among all Vaisyas, and Nirriti in the Śûdras. तत् Tat, among them. ब्रह्म Brahma, Brahmâ. देवेषु Deveṣu, among the Devas. अग्निना Agninâ along with Agni. अभवत् Abhavat, was. मनुष्येषु Manuṣyeṣu, among men. ब्राह्मणः Brâhmaṇaḥ, whoever is a Brâhmaṇa. क्षत्रियः Kṣatriyaḥ (The Vâyu called, Kṣatriya. क्षत्रियेण Kṣatriyeṇa, with those that are Kṣatriyas among devas and men. वैश्यः Vaiśyaḥ, the Vaiśya ; the nasal Vâyu. वैश्येन Vaiśyena, with the Vaiśyas; the Vaiśyas among devas and Vaiśyas among men. शूद्रः Sûdraḥ, the sûdra Nirritiḥ (निऋर्ति) शूद्रेण. Śûdreṇa, with the Śûdras; The Śûdras among men and Śûdras among devas, such as Aśvins, &c. (आश्विन) तस्मात् Tasmât, therefore; since Brahmâ is in Fire as well as in Brâhmaṇas. देवेषु Deveṣu, among the devas. अग्नौ Agnau, in the fire एव Eva, only. मनुष्येषु Manuṣyeṣu, among men. ब्राह्मणे Brâhmaṇe, in the Brâhmaṇa. Supply हुत्वा Hutvâ, performing the sacrifice, which means after satisfying fire and Brahmaṇas. लोकम् Lokam, world; support, Refuge. इच्छंते ichchhante, wish to attain. हि Hi, Because. एताभ्यां Etâbhyâm, by these two. रूपाभ्यां Rûpâbhyâm, forms. The form of a Brâhmin among men and the form of Fire among devas. ब्रह्मा Brahmâ, Brahmâ. अभवत् Abhavat, was; became manifest. अथ Atha, moreover. यः Yaḥ, who; he who worships Agni and Brâhmaṇa. ह Ha, it is said. वै Vai, indeed. स्वम् Svam, own. लोकम् Lokam, world; support, Refuge the Lord Hari. अदृष्ट्वा Adriṣtvâ, not knowing, not seeing. अस्मात् Asmât, from this. लोकात् Lokât, from the body or world. प्रैति Praiti, goes out, departs. एनम् Enam, him; the worshipper of Agni and Brâhmaṇa. सः Sah, He; Hari. अविदितः Aviditaḥ, unknown. न Na, Not. भुनक्ति Bhunakti, preserves, protects. यथा Yathâ, as. अननूक्तः Ananûktaḥ, unread. वेदः Vedaḥ, the Vedas. वा Vâ, or. अन्यत् Anyat, other. अकृतम् Akṛitam, not done. कर्म Karma, work. अनेवंवित् Anevambit, one who does not know this; one who does not know the Lord. महत् Mahat, great. अपि Api, even. पुण्यम् Puṇyam, meritorious, holy. ह Ha, it is well-known. वै Vai, indeed. कर्म Karma, work; sacrifices, such as Aśvamedha (अश्वमेध), &c. करोति Karoti, performs. तत् Tat, that. अस्य Asya, his; one who has

the knowledge of Lord, the Aśva (अश्व). अंततः Antataḥ, in the end. क्षीयते Kṣiyate, perishes. एव Eva, certainly. ह Ha. आत्मानं Âtmânam, called Âtman, cn account of fulfilment of desires. एव Eva, only. लोकम् Lokam, world ; Refuge, Lord Hari. उपासीत Upâsita, one should worship ; one should meditate on. सः Saḥ, He. यः Yaḥ, who. आत्मानं Âtmânam, âtman, the supreme Self. एव Eva, only. लोकम् Lokam, world ; support, Refuge. उपास्ते Upâste, worships, meditates on. अस्य Asya, his ; of the worshipper. कर्म Karma, the work accompanied with jñâna, (ज्ञान). knowledge, न Na, not. क्षीयते Kṣîyate, perishes. ह Ha. यत्यत् Yat yat, whatever. कामयते Kâmayate, he desires. तत्तत् Tat tat, the same ; those wished for objects. अस्मात् Asmât, from this. हि Hi, indeed. एव Eva, only. आत्मनः Âtmanaḥ, from Âtman ; from Lord Hari. सृजते Srijate, obtains.

9.(15). Thus there arose the four castes, the Brâhmaṇa, the Kṣatriya, the Vaiśya, and the Śûdra. Therefore, Brahmâ became Brâhmaṇa, with Agni among the devas, and among men, he (exists) among the Brâhmaṇas. (Similarly, the chief Vâyu is) the Kṣatriya (and exists) among all the Kṣatriyas (divine and human). (Similarly, the Nasal Vâyu is) Vaiśya (and exists) among Vaiśyas (divine and human). (Similarly, Nirriti is) Śûdra (and exists) among Śûdras (divine and human). Therefore (by offering sacrifices) in Agni alone among the (devas), (men) wish (to attain) the world (divine) and (by offering gifts to) Brâhmaṇas (wish to attain position) among men. For Brahmâ exists in these two Forms (Agni and Brâhmaṇa). Now, whoever goes out (dies) of this world (though he be the worshipper of Agni and Bráhmaṇa), but does not know his own world or Refuge (Hari), He (Hari) does not nourish him, because he did not know (Him). (Such a person is no better than) one who has not read the Vedas or who has not done good works. If one, who does not know Him, performs even the highest sacred sacrifices (like Aśvamedha), &c., verily the (fruit of) that (ultimately) becomes exhausted even. Therefore, let him worship the Supreme Self alone as the (true) Refuge. He, who worships the Supreme Self alone as the Refuge has (the fruits of) his works never exhausted. Whatever he desires, that even he gets from That Self (Hari).—53.

MANTRA (1. 5. 10.—1. 4. 16).

अथो अयं वा आत्मा सर्वेषां भूतानां लोकः। स यज्जुहोति यद्यजते तेन देवानां लोकः। अथ यदनुब्रूते तेन ऋषीणाम्। अथ यत्पितृभ्यो निमृणाति यत्प्रजामिच्छते तेन पितृणाम्। अथ यन्मनुष्यान्वासयते यदेभ्योऽशनं ददाति तेन मनुष्याणाम्। अथ यत्पशुभ्यस्तृणोदकं विन्दति तेन पशूनां। यदस्य गृहेषु श्वापदा वयाꣳस्या पिपीलिकाभ्य उपजीवन्ति तेन तेषां लोकः। यथाह वै स्वाय लोकायारिष्टिमिच्छेदेवꣳ हैवंविदे सर्वाणि भूतान्यरिष्टिमिच्छन्ति। तद्वा एतद्विदितं मीमाꣳसितम् ॥ १६ ॥

अथ Atha, next. अयम् Ayam, this; just spoken before. आत्मा Âtmâ, The Âtman, the Lord Viṣṇu who is the principal Refuge and from whom one obtains all the objects of one's desires. The Lord exists amongst all householders. This is one of His forms. सर्वेषाम् Sarveṣâm, of all. भूतानाम् Bhûtânâm, of the beings; of all the created things. लोकः Lokaḥ, place; principal stay; Refuge. वै Vai, verily. यत् Yat, what. Every sacrifice made by a householder is really made by the Lord through that householder. जुहोति Juhoti, offers oblations to Viśvedevas, &c. यत् Yat, what. यजते Yajate, sacrifices (like Aśvamedha, &c.) तेन Tena, by that; by the oblations and by the sacrifice. देवानाम् Devânâm, of the Devas. लोकः Lokaḥ, place; stay; support, Refuge. अथ Atha, moreover; further. यत् Yat, what. अनुब्रूते Anubrûte, repeats what the teacher says; recites (the Vedas). तेन Tena, by that. ऋषीणाम् Riṣîṇâm, of the Riṣis. अथ Atha, further; moreover. यत् Yat, what. पितृभ्यः Pitribhyaḥ, to the Fathers; ancestors. निमृणाति Nimriṇâti, offers a Piṇda or cake. यत् Yat, that. प्रजाम् Prajâm, son, offspring. इच्छते Ichchhate, wishes (to produce). तेन Tena, by that. पितृणाम् Pitrîṇâm, of the Fathers. अथ Atha, moreover. यत् Yat, what. मनुष्यान् Manuṣyân, men, guests. वासयते Vâsayate, makes (men) live in a house by giving them shelter. यत् Yat, what. एभ्यः Ebhyaḥ, to these (men). दानम् Dânam, gifts. Some read अशनम् Aśanam, food. ददाति Dadâti, gives. तेन Tena, by that. मनुष्याणाम् Manuṣyâṇâm, of men. अथ Atha, moreover; further. यत् Yat, what. पशुभ्यः Paśubhyaḥ, to the cattle; to the beasts. तृणोदकम् Triṇodakam, grass and water. विन्दति Vindati, gives. तेन Tena, by that. पशूनाम् Paśûnâm, of the beasts; of the cattle. यत् Yat, what. अस्य Asya, his. गृहेषु Griheṣu, in the houses. श्वापदाः Śvâpadâḥ, the beasts, the quadrupeds, like cats, &c. वयांसि Vayâmsi, birds. आ Â, up to; down to. पिपीलिकाभ्यः Pipîlikâbhyaḥ, the ants; (all the beings) down to the ants (worms). उपजीवन्ति Upajîvanti, sustain their lives. तेन Tena, by that. तेषाम् Teṣâm, their. लोकः Lokaḥ, place; support; Refuge. यथा: Yathâ, as. ह Ha, it is well known. वै Vai, indeed; verily. स्वाय Svâya, for

one's own. लोकाय Lokâya, for the principal stay or support; or Refuge. अरिष्टिम् Ariṣṭim, absence of misfortune, non-injury or non-destruction. इच्छेत् Ichchhet, wishes. एवं Evam, thus; so. एवंविदे Evamvide, to one who knows thus; who knows that the Lord is the true Refuge. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings, such as gods, &c. अरिष्टिम् Ariṣṭim, absence of misfortune; welfare. इच्छन्ति Ichchhanti, wish. ह Ha, indeed. तत् Tat, that; what has been just said. वै Vai, indeed. एतत् Etat, this; that Viṣṇu is the principal stay of all. विदितम् Viditam, has been declared or demonstrated in all the Vedas. मीमांसितम् Mimânsitam, has been discussed and decided by reason. वै Vai, indeed; verily.

10.(16). Now verily this Supreme Self (Hari) is the Refuge of all beings. When (the Lord as a pious grihastha) offers an oblation or performs a sacrifice, thereby (He becomes) the Refuge of the Devas; similarly, when He repeats the Vedas, He becomes the Refuge of the Riṣis. Similarly, when He gives obsequial cakes to the Fathers, and when He desires children, He is the Refuge of the Fathers. Similarly, when He offers lodging to guests and gives them food, He becomes the Refuge of all men. Similarly, when He gives grass and water to cattle, He becomes the Refuge of all cattle. Inasmuch as beasts, birds, yea the very ants even, find shelter in His house, He is their Refuge thereby. As every one wishes the welfare of his own world, so all creatures wish the welfare of such a (God-indwelt and) knowing (householder). Verily this has been declared (in the Vedas) and reasoned out (in the philosophies).—54.

MANTRA (I. 5. 11—I. 4. 17).

आत्मैवेदमग्र आसीदेक एव । सोऽकामयत जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति । एतावान् वै कामः । नेच्छꣳश्च नातो भूयो विन्देत् । तस्मादप्येतर्ह्येकाकी कामयते जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति । स यावदप्येतेषामेकैकं न प्राप्नोत्यकृत्स्न एव तावन्मन्यते । तस्यो कृत्स्नता । मन एवास्यात्मा । वाग्जाया । प्राणः प्रजा । चक्षुर्मानुषं वित्तं चक्षुषा हि तद्विन्दते । श्रोत्रं दैवꣳश्रोत्रेण हि तच्छृणोति । आत्मैवास्य कर्मा-

त्मना हि कर्म करोति । स एष पाङ्क्तो यज्ञः । पाङ्क्तः पशुः । पाङ्क्तः पुरुषः । पाङ्क्तमिदꣳ सर्वं यदिदं किंच । तदिदꣳ सर्वमाप्नोति य एवं वेद ॥ १७ ॥

इति चतुर्थं (पंचमं) ब्राह्मणम् ॥ ४ ॥

Note.—The Fourth Brâhmaṇa has been split up by Madhva into two. He calls the latter portion beginning with I.4. 7, Avyakrita Brâhmaṇa; hence the double numbering.

आत्मा, Âtmâ, The Supreme Self, Hari. एव Eva, alone. इदम् Idam, of this (world), idam=asya, the nom. to be construed as Gen. अग्रे Agre, before; at the time of Pralaya. आसीत् Âsît, there was. एक: Ekaḥ, one; (not separate from his wife: she was merged in Him). एव Eva, only. स: Saḥ, He; the Âtman, the Supreme Self or Nârâyaṇa. अकामयत Akâmayata, wished, formulated a desire. मे Me, my, to me. जाया Jâyâ, wife. स्यात् Syât, let there be. Though Ramâ, the consort of Nârâyaṇa, was co-eternal with Him, and never separated from Him, the desire was to realise her presence. अथ Atha, next, after realising Her. प्रजायेय Prajâyeya, let me have progeny, let me have children. अथ Atha, next. वित्तं Vittam, wealth. मे Me, my, to me. स्यात् Syât, let there be. अथ Atha, afterwards. कर्म Karma, work; sacrifices, &c. कुर्वीय Kurvîya, let me perform. इति Iti, thus. एतावान् Etâvân, this much; the whole. वै Vai, indeed; in fact. काम: Kâmaḥ, desire; objects of desire. न Na, not. इच्छन् Ichchhan, wishing. च Cha, and. न Na, not. अत: Ataḥ, than this. भूय: Bhuyah, more. विन्देत् Vindet, he would get; he might have. तस्मात् Tasmât, therefore; since the Lord had so desired in the beginning of a creation, or, since such is the extent of desire. एतर्हि Etarhi, now. अपि Api, even, एकाकी Ekâkî, a man when alone. कामयते Kâmayate, wishes, desires. जाया Jâyâ, wife. मे Me, my; to me. स्यात् Syât, let there be. अथ Atha, moreover. प्रजायेय Prajâyeya, let me get progeny: let me have offspring. अथ Atha, and. वित्तं Vittam, wealth, divine and human. मे Me, my; to me. स्यात् Syât, let there be. अथ Atha, moreover. कर्म Karma, work; sacrifices, &c. कुर्वीय Kurvîya, let me perform. इति Iti, thus. स: Saḥ, he; the man of the world. यावत् Yâvat, when, as long. अपि Api, even. एतेषाम् Eteṣâm, among these. एकैकम् Ekaikam, one at least: any one of these. न Na, not. प्राप्नोति Prâpnoti, gets; obtains. तावत् Tâvat, then, so long. अकृत्स्न Akṛitsna, not whole; not complete. एव Eva, only. मन्यते Manyate, thinks; considers. तस्य Tasya, his, of the incomplete person. The man who has no wife, children or riches. उ U, also, even. कृत्स्नता Kṛitsnatâ, fullness; completeness; Supply "वक्ष्यमाण प्रकारेण भवति" (is made up by the method hereinafter mentioned), or (उच्यते Uchyate, is being said.) मन: Manas, mind. एव Eva, (It is) even, or indeed. अस्य Asya, his. आत्मा Âtmâ, Self. वाक् Vâk, speech; the organ of speech. जाया Jâyâ, wife. प्राण: Prâṇah, The Vayus; energy. प्रजा: Prajâḥ, progeny. चक्षु: Chakṣuḥ, the eye. मानुषम् Mânuṣam, earthly, human. वित्तं Vittam, wealth. हि Hi, because. चक्षुषा Chakṣusa, by the eye. तत् Tat, that; the wealth of a man, such as gold, silver, &c. विन्दते Vindate, (one) obtains. श्रोत्रं Śrotram, the ear. दैवं Daivam, belonging to the gods; heavenly.

हि Hi, because. श्रोत्रेण Śrotreṇa, by the ear. तत् Tat, that; Vidyâ or knowledge. शृणोति Śriṇoti, hears; learns by hearing. अस्य Asya, His; who thinks thus. आत्मा Âtmâ, thinking; meditation, mental activity. एव Eva, only, indeed. कर्म Karma, work, sacrifice. हि Hi, because. आत्मना Âtmanâ, by thinking, by mind. कर्म Karma, work, sacrifice. करोति Karoti, performs. स: Saḥ, that, well-known. एष: Eṣaḥ, this. यज्ञ: Yajñaḥ, sacrifice, the physical well-known sacrifice. पाङ्क्त: Pâñktaḥ, fivefold, to be performed by five means (such as 1. self, 2. wife, 3. son and 4. wordly wealth, 5. learning, or divine wealth.) पशु: Paśuḥ, the animal. पांक्त: Pâṅktaḥ, fivefold. पुरुष: Puruṣaḥ, the sacrificer. पांक्त: Pâṅktaḥ, fivefold. इदम्: Idam, this. सर्वम् Sarvam, all; whole. यत् Yat, what. इदम् Idam, this. (यत्) किंच (Yat) kincha, whatever. पांक्त: Pânktam, produced by five. तत् Tat. इदम् Idam, this. सर्वं Sarvam, all, आप्नोति Âpnoti he obtains. य: Yah, who. एवं Evam, this. वेद Veda, knows; realises.

11.(17). In the beginning (of this creation) there existed the Supreme Self alone, one only. He wished "let me have a wife, so that I may have progeny; let me have wealth, so that I may do (good) works." For so far extends the scope of desire (and it sums up all desires). No one can wish for more than these (wife, children, wealth of riches and wealth of learning). And even if he were to wish for more, he would not get it (for there is nothing more to get on this earth.)

Therefore (since the Lord Himself in the beginning of present creation formulated these desires) now even every solitary man desires, saying: "Let me have a wife, so that I may have progeny, let me have wealth (worldy and divine), so that I may do (good) works." And so long as he does not get every one of these objects of desire, he considers himself as not whole. (Even) of such (an incomplete person), there may be wholeness (by the following method of meditation). (Let him meditate that) his mind is his self, his speech is his wife, the Prânic energies are his children, the sense of sight is his worldy riches; for by sight he finds out worldy riches; and the sense of hearing his divine riches, for by the ear he acquires knowledge which is the heavenly riches. His Âtmâ (mind, this mental meditation) is even (as if it were) his good deeds; for by this mental meditation, he performs good deeds (which others perform with riches).

(Thus this mental sacrifice consists of five parts: mind, speech, vital energy, sight and hearing). That well-known worldly sacrifice is also fivefold, the sacrificial victim is also fivefold, the sacrificer is also fivefold, yea all that exists here is fivefold. He who knows this (mystery) obtains all this.—55.

Here ends the Avyakrita Brâhmaṇa.

MADHVA'S COMMENTARY.

[It has been said that Brahman is always perfect and eternally possesses direct knowledge. Why then the text uses the words Avet "He knew" and Abhavat "He became" showing that Brahman knew himself to be perfect and became all-knowing. The past tense in the words "knew" and "became" shows that Brahman was not omniscient or perfect before that time. This objection is next considered:—]

The past tense in the sentences Tadâ Âtmânam eva avet and Tasmât tat sarvam abhavat (then he knew himself, and therefore he became full) is similar to the past tense employed in other passages of the scripture where it has the force of indicating a permanent fact. As the past tense used in the first verse of the Ait. Up. I., 1., and in the Chh. Up. VI., 2., 1:—

Âtmâ va idam eka eva agra âsît (the Âtmâ verily was alone in the beginning of the creation); Sad-eva somyedam agra âsît (Oh child! the Ever-existent was in the beginning of this creation). The verb "was" in both the passages does not mean strictly past tense, but the fact that God was in the beginning and still exists. Therefore, the past tense employed in the text under discussion, merely declares that the knowledge and perfection of God-head are eternal and do not arise in time.

The words Idam agre literally mean "This in the beginning," but the nominative case "this" must be explained in the genitive case, that is to say, Idam is equal to Asya "of this." It means "in the beginning of this."

The word Aham in the sentence 'Aham Brahma asmi', does not mean "I," and the sentence above given does not denote "I am Brahman." On the other hand Aham means Aheyam "that which cannot be neglected, cannot be avoided;" similarly, the word Brahma means "all-full." Asmi does not mean "I am" but it is a compound of two words "As" meaning existence and "Mi" meaning knowable So Asmi means ever-existing knowledge or He whose knowledge is ever-existing and is never obscured.

Brahman knew (always realises) the nature of His self as being Aheyam (all pervading ruler of the world), Brahma (all-full) and Asmi (ever-existing knowledge). Had the word Aham meant here "I" and had the word "Asmi" denoted "I am," then the employment of the word Âtmânam in the above sentence would be a superfluity. For the sentence is, "he knew his self as I am Brahman." The word "self" here has no force, for the simple sentence, "He knew I am Brahman," would have been enough.

Therefore the two words Aham and Asmi have the meaning of "unavoidable" and "ever-present knowledge."

The sense is that Brahman knows His self as existing even from the beginning-less time, and this is the meaning of the word Agre (in the beginning).

The force is that not only God exists from the beginning-less time, but He knows that He exists so. The Jîvas also exist from the beginning-less time, but they are not conscious of their existence).

(If you explain the word Aham, as Aheyam, "unavoidable," "inexorable;" then the question arises, is his own self unavoidable to him, or is everything else unavoidable. Not the first. Because all persons in general cannot say about their own self that it is unavoidable. Nor is the second meaning possible, for there is no reason why everything should be unavoidable to God. Therefore, the commentator explains the word Aheyam thus):—

Brahman is unavoidable by all, because He is the ruler of all and because He pervades all.

(A world-sovereign is also the ruler of all so far as his dominion extends, but he being limited in place cannot be said to be unavoidable. Therefore, with regard to God, the further qualification has been added that He is all-pervading. No human king can be all-pervading. But a thing may be all-pervading still not be unavoidable, since there might be no reason to avoid it. For instance space is all-pervading and time is all-pervading. But no one ever tries to avoid space or time, for they have no ruling power over man; and man therefore has no reason to avoid these. But man can sin against God and may wish to avoid God, but God is unavoidable as space; and over and above that, He punishes the sinner which space cannot.)

(Therefore, God is said to be the ruler of all; no one can escape from his laws, no one can break his law and escape punishment, for He is all-pervading. Thus God is the only true Aheya or the unavoidable).

(Had the other passages of the Upaniṣad established the unity between the Jîva, and Îśvara, then we might have taken the passage, Aham Brahmâsmi, as declaring that unity also. But other passages of the Upaniṣad do not declare any such unity.) Says an objector—"How do you say there are no other passages in the Upaniṣad which declare the unity of man and God? How do you explain the following?:—

(1) Tad Yo'ham so'sau; Yo'sau, so'ham.
That which I am, that is he; what is he that I am.

(2) Yo asau Asau Puruṣaḥ, so'ham asmi.—(Îsâ. Up.)
That person is that what I am.

In the above passages, the word Aham does not mean "I," but it denotes the inner ruler of all and consequently it means the unavoidable, inevitable Lord.

(The first passage means that Viṣṇu who is in the thousand-petalled lotus, the sun, is the same Viṣṇu who dwells in the souls of men pervading the seventy-two rays of the Prâṇa and controlling the man from within. The appearance of the human soul to the eye of a seer is very much like that of the sun. As the sun spreads his rays throughout the world, so the soul spreads its rays throughout its world, namely, the body of man. And as God rules the sun from within the sun, so He rules the soul of man by being within it. Therefore Viṣṇu is called Aham in the above passage. He is Aham or unavoidable, because He dwells within the very soul of man, and do what he may, man cannot get rid of God, but is always under His control. The above passage, therefore, declares the identity of the Viṣṇu within the solar logos with the Viṣṇu inside the souls of men. And it does not teach that man is God. That Viṣṇu verily dwells in the sun, also he pervades the sun having seventy-two thousand forms. He is the inner controller of the deities of the sun. And they cannot avoid him. Had this not been the meaning, the one sentence Yo'ham, So'sau, would have been enough, and would have expressed the identity of man with God, but there is the next sentence, Yo'sau, so'ham, what was the necessity of it. You cannot say that the first sentence declares the identity of the sun with man, but it does not establish the identity of man with the sun, and so the second is necessary. For, when the identity of the sun with man is declared, there would not arise any doubt as to the identity of man with the sun. So under your explanation, the second sentence is superfluous. Nor can you say that it is an example of Abhyâsa or scriptural repetition in order to impress the teaching. For the scriptural repetition must always be a verbal repetition, but here we do not

find such a verbal repetition. The first sentence is Yo'ham so'asau. The second sentence is not a repetition of it, but is differently worded as Yo'sau, so'ham. Under our explanation there is no such fault. The first sentence declares that the Lord is Aham or unavoidable with regard to all men. The second sentence declares that the Lord is Aham or unavoidable with regard to all Devas. Not only men, but even the angels are under His sway).

(As regards the second passage quoted above, it is to be found in the fifth Chapter of this very Upaniṣad. We shall explain it there. See also S. B. H. Vol. I, page 14. We give the following quotation from it:—

(He is called Aham, because he is not discardable (aheya). In other words, "Aham" means "the Supreme." He is called "Asmi," because He dwells in all beings and thus He is the measure (Ma) of their existence (as). (Their existence or be-ness depends upon His being in them. He is the standard of their existence). But Hari, the Supreme Lord, however, is apart from all His devotees—Jivas), though ensouling all.)

[Says an objector, admitting that these two passages can be explained in a dualistic sense, how do you explain the passages of the Chh. Up. VI, 8. 7:—]

(3) Tat Satyam, Sa Âtmâ, Tat Tvam Asi Śvetaketo.

He is the true, he is the self, that thou art Oh Śvetaketu!

[This assertion 'that thou art,' has been repeated in that Up. from sections 7 to 16. This repeated declaration—That thou art—shows that unity is the real teaching of the Scriptures. The man called here "thou" is declared as one with the Lord called here "that." What other passage do you require for establishing the identity of man with God? With the help of this passage, we are justified in explaining the above two passages also in a monistic way, as declaring the unity of man with God. Consequently, we should explain the passage of this Up.:—(4) Aham Brahmâsmi, as declaring the same unity and identity. To this objection the commentator replies:—]

All the above passages quoted by you namely (1) Tad Yo'ham etc., (2) Asau Puruṣaḥ, (3) Tat tvam asi and (4) Aham Brahmâsmi, have been wrongly understood by you. Through the non-understanding of the right meaning of these passages, there has arisen the delusion that the scriptures teach non-duality and unity. In order to remove this wrong notion, which one might get from the passages like (1), (2) and (4), the great Upaniṣad of the Chhandogas repeats nine times persistently, the solemn declaration:—He is the Âtman, thou art not that, Oh Śvetaketu!

[In order to understand this discussion properly, it is necessary that the entire passage of the Chh. Up. referred to above be given here. We do so below :—

(That highest God is) the Essence and Ruler (of all), the desired (of all) and known only through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. He is the destroyer of all and full of perfect qualities. Thou O Svetaketu art not that God (why then this conceit).

"Please, Sir, instruct me still more" said the son. "Be it so, my child," replied the father.

1. As the bees, my child, make honey by collecting the juice of different trees and bring together and mix them in one place.

2. And as these juices have no discrimination, so, that they might say, "I am the juice of this tree, I am the juice of that tree," in the same manner, my child, all these creatures, when they get mixed in the Sat, do not know that they have got mixed in the Sat.

3. Whatever these creatures are here, whether a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito, that they become again and again.

4. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that God (why then this conceit).

"Please, Sir, instruct me still more," said the son. "Be it so, my child," replied the father.

1. These rivers (Devatas,) my child, run, the Eastern towards the east, the Western towards the west. They rise from the sea and go back to the sea. But that sea even remains the sea (whether the rivers come out of it or go back to it, nor does it become the river). And as those river-gods, when they are in the sea, do not know "I am this river," "I am that river" (cannot discriminate the waters that formed their body).

2. In the same manner, my child, all these creatures when they have come from the Sat (the good,) know not that they have come from the Sat. Whatever these creatures are here, whether a tiger, or a lion, or a wolf, or a worm, or an insect, or a gnat, or mosquito, that they become again and again.

3. (That highest God is) the Essence and Ruler of all, and known through the subtlest intellect. All this universe is controlled by Him,

He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that God (why then this conceit.)

"Please, Sir, instruct me still more," said the son. "Be it so, my child," replied the father.

1. If some one were to strike at the root of this large tree, it would live, so long as the Jiva (the Lord Aniruddha) presides over it, though it would bleed. If he were to strike at its middle, so long as the Jiva (Aniruddha) is there, it would live though it would bleed. If one were to strike at its top, it would live, so long as the Jiva (Aniruddha) is there, though it would bleed. That Jiva of the tree is pervaded by the Jiva (living) Self, 'the lord called (Jiva Âtman); and hence the body of the tree stands firm, drinking in nourishment, and the juice of the tree rejoices.

2. (But even when not struck by any one, still) when the Lord Aniruddha leaves one of its branches, that branch withers, if he leaves the third branch, that also withers, if he leaves the whole tree, the whole tree withers. In exactly the same manner, my child, know this. Thus he spoke.

3. This tree indeed withers and dies when the Lord, called Jîva, has left it, but the Living Lord dies not. (That Highest God is) the Essence and Ruler of all, the desired of all and known only through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that God (why then this conceit).

"Please, Sir, instruct me still more," said the son. "Be it so, my child," replied the father.

1. "Bring a fruit of that Nyagrodha tree." "Here it is, Sir," "Break it." "It is broken, Sir." "What dost thou see there?" "These extremely small seeds, Sir." "Break one of these, my dear." "It is broken, Sir." "What dost thou see there?" "Nothing, Sir."

2. The father said, "My child that Atomic essence (Animana) which thou perceivest not, of that very essence, this Nyagrodha tree subsists. Believe it so, my child."

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. The God is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that God (why then this conceit).

"Please, Sir, instruct me still more," said the son. "Be it so, my child," replied the father.

1. Put this salt in water and then come to me in the morning. The son did so. The father said to him, "Take out the salt which you put in the water last night." The son looked for it and did not find it, for it had become dissolved.

2. The father said, "Child, taste it from the surface. How does it taste?" The son replied, "It is saltish." "Taste it from the middle, how is it" The son replied, "It is saltish." "Taste it from the bottom, how is it?" The son replied, "It is saltish." The father said, "Throw it away and then come to me." The son did so. That salt exists for ever in the water. Then the father said to him, "Here also, O child, you do not perceive the existing salt, though it is there certainly."

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that God (why then this conceit).

"Please, Sir, instruct me still more," said the son. "Be it so, my child," replied the father.

1. As a person (may be kidnapped and) brought from the country of the Gândhâras blindfolded, and then left in a place where there are no human beings, cries out east and west, north and south, saying: "I have been brought here blindfolded, I have been left here blindfolded."

2. And as thereupon some (kind-hearted) person might loosen his bandage and say, "Go in that direction, there is Gândhâra, go in that direction." Thereupon, being wise and retentive, he would ask his way from village to village, and arrive at last at Gândhâra—in the same way does a man, who finds the Teacher, obtains the knowledge. For him there is delay only so long as his Prârabdha karmas are not exhausted. Then he reaches the perfect.

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. The God is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that God (why then this conceit).

"Please, Sir, instruct me still more," said the son. "Be it so, my child," replied the father.

1. As a man suffering from disease, and surrounded by his kinsmen, who ask: "Do you know me, do you know me," (goes on answering) so

long as the speech (Uma) is not merged in the (Rudra), the Mind in Breath (Chirst), the Breath in the Fire (Sri, the Holy Ghost), and the fire in the Highest God (Viṣṇu): he knows so long.

2. But when his speech is merged in the Mind, the Mind in Breath, the Breath in Fire, the Fire in the highest God, then he knows them not.

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that God (why then this conceit).

"Please, Sir, instruct me still more," said the son. "Be it so, my child," replied the father.

1. My child, the king's officials bring a man handcuffed, saying "He has robbed, he has committed a theft." When he denies, the king says, "Heat the axe for him." If he is the doer of the crime imputed to him (by the fact of his commission of the offence and its denial), he makes his soul a liar. That false-minded one, having covered his soul with falsehood, grasps the heated axe, he is burnt, and then (his guilt being proved) he is killed.

2. But if he is not the doer of the crime, by that alone he makes his soul a speaker of truth. That true-minded one covers his soul with truth and grasps the heated axe. He is not burnt, but is released.

3. As that innocent man is not burnt even slightly, by this ordeal, (so he believes in God). All this universe is controlled by Him, He pervades it all, and is the Good. He is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that (why then this conceit.) Then he verily knew this.

Thus these nine repetitions of the Chhan. Up. strengthen the case of the dualist and not of the monist.

(Though there are clearer texts in the Up. to show the difference between the Jîva and Brahman, yet the commentator has taken the doubtful passage of the Chh. Up. 'Atat tvam asi' to disprove the contention of the non-dualist, by showing that the repetition of separation in those nine passages shows that the difference is the theme of the Up. and not the establishment of the unity of man with God.

(But, says an objector, this passage of the Chh. Up. might establish your position if the Sandhi were to be resolved, as you have done. But this is not a proper resolution of the Sandhi. The unity of Jîva and Îśvara not being known from any other source, it was not necessary for the

Up. to teach the difference between man and God, but to teach their unity. The negation of a thing is only necessary when there is some doubtful positive assertion. But, as a matter of fact, all men know that they are not God; why then teach that they are not God. To this, the commentator answers :—)

It was necessary to show by this negation, nine times repeated, that man was not one with God, because passages like "That which I am, he is, that which he is, I am" (Tad yo'ham so'sau), I am Brahma (Aham Brahma asmi), etc., have a *primâ facie* non-dualistic significance; and, if not rightly understood, their meaning may lead people to fall into the error of thinking that the scriptures teach the unity of the human soul with God; hence the necessity of repeating nine times the declaration "thou art not that."

(But, says an objector, how do you show that a misconception caused by the wrong understanding of some scriptural passage is corrected by another scriptural passage explaining the previous ambiguous passage? To this, the commentator replies by showing that there are several passages of the scripture which apparently teach which was not correct, and so they are explained in subsequent passages. As an illustration of this, he quotes the well-known passage of the Tait. Up. (III, 7) which declares that non-being existed in the beginning and all things came out of that non-being (Asad va idam agre âsît tato vai sad ajayata), Asat verily was in the beginning of this. From it the Sat (being) was produced.

If one understood the above declaration in its superficial sense, one would have understood wrongly, and therefore the Śruti itself in another Up. corrects this *primâ facie* view. Thus the right interpretation is given in the Chh. Up. (VI, 2, 1) :—

1. The Sat (Good) alone, O child! existed in the beginning (of this creation), one only without an equal. About this others say, the Asat (Void) alone existed in the beginning of this creation. One only without a second, from that void (Asat) was produced the Plenum (Sat).

2. "But, O child! how could it be thus?" said the father. "How from the Void should be born the Plenum? Therefore the Sat (the Good) alone existed, O child! in the beginning of this creation. One only, without an equal.

Thus we see one Up. corrects the misconception caused by another Upaniṣad.

Or the misconception might have been caused by the previous sentence of this very Chh. Up., and hence the repetition of Atat tvam asi. In the previous passage, the word Âtmâ has been used; though the word

Âtman is principally applied to the Supreme Self, yet it is liable to misconception and may be applied to the human self also; therefore, to remove this misconception, the Upaniṣad says 'thou art not that.'

In the previous passages, 'Sa ya eṣo'nimai-tad-âtmyam idam sarvam tat satyam sa atmâ'tat tvam asi,' are the words 'Aitad âtmyam' which are ambiguous and may mean that whose essence is this Sat. The word Âtmâ is the doubtful word, hence the necessity for correcting this misconception.

The word 'âtman' has several meanings, as given in the following verse:—

> 'Yachchâ'pnoti yadâdatte yachchâ'tti viṣâyaniha'
> 'Yachchâ'sya santato bhâvas tasmâd âtmeti bhanyate.'

Because He pervades all (Âpnoti vyâpnoti), he is called Âtmâ; because he takes everything, he is called Âtman, because he takes all as his own (Âdatte—accepts everything as his own), he is called Âtman. Because he eats all (atti—eating) objects, here he is called Âtman. Because his essence is eternal, he is called Âtman.

(Thus Âtman has four meanings, the all-pervading, the Lord of all, the enjoyer of all, the ever eternal. Thus the word 'Âtman' is a word of several meanings, and it was therefore necessary to explain the word 'Âtman' in the phrase, 'aitadâtmyam idam sarvam.'

Doubts may arise whether all this world is this Âtma—the Âtma, the derivative meanings of which are given before. In order to avoid this, it may be said that, besides these, there is another word 'Âtman' of which the meaning is whole or full. For example, in the sentence, Âtmâ pûrṇatvato hariḥ—Hari is called Âtman, on account of His fulness. Therefore, the meaning of the phrase 'Sa âtmâ' in the above verse of the Chh. Up. is 'He is the whole or full.'

Says an objector, your explanation that the teaching is "Thou art not that" might be correct, only if it might be reconciled with the teaching given in the same Upaniṣad, Chapter III, section IV, beginning with "Sarvam khalv idam brahma" (all this is verily Brahman). By the sentence—"All this is verily Brahman—" the whole universe is described as having Brahman for its self. In answer to the question, how is the universe Brahman: the Upaniṣad answers, "Taj Jalân;" because the universe takes its birth (Ja—birth), has its dissolution (La-laya) and has its animation (An—living) from, in, and through Brahman. Hence everything has Brahman for its substantial cause (Upâdâna). The Brahman is the substantial cause of the world, not in the sense as the clay is the substantial cause of the pot; for Brahman does not change himself into

the world by any modification or evolution (Pariṇâma) of its substance, for that would imply that Brahman is liable to change, which is against all Śrutis, as they declare that Brahman is changeless. But Brahman is the substantial cause of the world, in the sense of being the substrate of the appearances which we call the world. It is like the rope which is the substrate of the appearance of the snake in a dark night. The rope undergoes no change, when it appears like a snake to the vision of the passer-by ; similarly, Brahman undergoes no change when it appears as transformed into the universe in the eyes of the ignorant. To explain this fact that the Brahman is the substantial cause of the universe, the Upaniṣad, in the first half of the VI chapter, describes how the world appears to come out of Brahman. The sections I to VII of the VIth chapter of the Chh. Up. describe this appearance of the world in the Brahman, by the method of Vivarta or super-imposition ; as the snake appears in the rope by super-imposition. The snake is in the fancy of the man and not in the rope. So, this world is in the fancy of the man, and not in Brahman. It is absolutely non-existent but in the imagination of the frightened passer-by.

Note :—**The non-reality of the world is not the peculiar doctrine of the monistic Hindus, but is largely utilised by the modern sect of the Christian Scientists, who strongly deny the existence of pain and illness in this world. They teach that the world being an expression of God, cannot be evil. The so-called evil that we see in it is our own fancy. Wonderful cures are reported to have been effected by this sect among its votaries by their firm belief that illness or disease has no existence.**

Śvetaketu is taught in this Chapter VI, in the first portion, the world-process as a Vivarta in Brahman. Thus in the very first section of that chapter, the father asks the son whether he has learnt that science, by knowing which everything else is known. The son replies that he has not. Then the instruction is given. The very question implies that by the knowledge of one Brahman alone, everything else is known. We give the story below :—

1. There once lived Śvetaketu Aruneya. To him his father said, "Śvetaketu, go to the house of a teacher to study Vedas ; for there is none belonging to our family, O son, who has not studied (Vedas) and is merely like a kinsman of Brahmanas."

2. Having gone, when twelve years old, he came back, when he was twenty-four years of age, having studied all the Vedas, greatly conceited, considering himself well-read, and arrogant. His father said to him : "Śvetaketu, since thou art so conceited, considering thyself well-read, and arrogant, didst thou ask for that instruction—?"

3. "By hearing about which we hear (learn about) that which was

never heard before, by understanding which we understand what was never understood before, by meditating on which we know even that which was never known before." Śvetaketu replied, "What is that instruction, Sir."

The above question thus indicates the identity of the world with Brahman. For if the world were different from Brahman, the knowledge of Brahman would not be the knowledge of the world, for the knowledge of one thing cannot lead to a thing dissimilar from it. (As the knowledge of gold does not lead to the knowledge of copper), therefore, Brahman and the world must be held to be identical, for the knowledge of Brahman is said to be the knowledge of the world. Now, the son did not understand this, and therefore, at the end of the third verse, he puts the question: "What is that instruction, Sir?" Then Uddalaka answers this by explaining that the effect is not different from its cause; and he gives three illustrations, that of the clod of earth, the nugget of gold, and the nail-clippers, in the following words:—

4. The father replied: "My dear child, as by knowing one clod of clay, all that is made of clay is known (by its similarity to clay), so is that instruction: or as by knowing the true word Mrittika all other words (like Mitti, mud, &c., are known, for they are corruptions of it,) owing to the difference of pronunciation, caused by the organ of speech.

5. As my child, by knowing one nugget of gold (as gold or metal) all that is made of metal is made known (by its similarity), so is that instruction; or as by knowing the correct word Loha, (all other words like Loḥa, &c., are known, for they are corruptions of it,) owing to the difference of pronunciation, caused by the organ of speech.

6. And as, dear child, by knowing one pair of nail-scissors all that is made of black metal is known by its similarity with it, so is that instruction, or as by knowing the correct word Kârsnâyasam one knows all other words, which are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech.

The meaning of these illustrations is this. As by knowing thoroughly the nature of clay, gold, etc., in their true form, one knows all objects made of clay, gold, etc., so the world is false and unreal, the reality is Brahman alone. This truth has been taught in the first half of the sixth Chapter. The socond half of the same Chapter, in which occurs the famous aphorism—Tat tvam asi—cannot teach anything different from the first half. For then there would be conflict of teachings. The second half, therefore, does not teach that the world is different from Brahman. In fact, it asserts the same teaching of the unity of the world with

Brahman, as was taught before also in Chapter V, section XXIV, verse IV, where it was said that if such a knower were to give the leavings of his food to a Chaṇḍâla even, it would really be offered to God.

Note.—This shows that, in the eyes of a real knower, the lowest Chaṇḍâla is even equal to God. That verse clearly shows that the soul of the Chaṇḍâla is the same as the soul of the highest Brâhman. In order to firmly establish this proposition that all Jîvas are one with Brahman the Up. declares by repeated illustrations that the Jîva is not different from Brahman, and gives nine illustrations in this second half of the VIth chapter.

[*To this argument, the Commentator answers.*]

True, Brahman knows His own self and the knowledge is direct and eternal, so He is always the whole (Full); such is the way in which the argument of the former should be met with. Then it follows that the Brahman had the knowledge of self and it is therefore that He was whole (Full.) In the following mantra, the eternal knowledge and the wholeness of the Lord, is spoken **आत्मा वा इदमग्र असीत्** "Verily Âtman there was before the creation of this," and **सदेवसौम्येदमग्र आसीत्** "Oh, beautiful one, before the creation there was only Sat." The word **इदम्** in **इदमग्रे** is in modern Sanskrit **अस्य अग्रे**—before the creation of this world; the second case ending in **इदम्** has been used for the sixth. The word **अहम्** means **अहेयम्**—unavoidable. The word **ब्रह्म** means "Whole," "Full." **अस्मि** means producing the Knowledge that it always is; always existing. He was always conscious of Himself by these three qualities. First, the quality of unavoidableness; secondly, the quality of wholeness or fullness; thirdly, the quality of always present or existing. If the word **अहम्** meant "I" and the meaning of the word **अस्मि** were "Am," in this case the word **आत्मानम्** in **आत्मानमेव अवेत्** would be useless and redundant. **अवेत्** he knew. He knew what? The answer is **अहंब्रह्मास्मीति**—That "I am Brahma"; here the word "I" satisfies the sense of Atman, for "I" is a pronoun and refers to Âtman. So the words **अहं** and **अस्मि** cannot be used in the sense of "I" and "Am". They must have been used in the sense of unavoidable and always existing.

So the sense of the mantra is that before the creation that Brahman knew Himself to be existing from time immemorial. He is **अहेय** or unavoidable, because He is the ruler of all and present in every body. So also in the mantras **योऽहंसोऽसौ**—That is, he who is Aham. **योऽसौ सोऽहं** What is He that is Aham. **योऽसौ असौपुरुषःसोऽहमस्मि**—The Puruṣa who is that, is Aham and Asmi, and in the mantras like these the word **अहम्** means nothing, but **अहेय** unavoidableness of the Lord governing from within.

It is true in सआत्मा अतत्वमसि—He is Atman and not That thou art, the mode of recitation does not indicate difference, *i.e.*, does not indicate that there is one अ, meaning not omitted ; yet the wrong notion of oneness with Âtman derived from the misinterpretation of योऽहं सोऽसौ—That He is what I am, अहंब्रह्मास्मि I am Brahman, cannot change the mode of recitation if the reading is अतत्वमसि not That thou art. As the wrong notion derived from misinterpretation of the mantra असद्वा इदमग्र असीत्, असतःसञ्जायते—"Before the creation of this world, verily there was Asat and from this Asat came to be the Sat"—can be removed by the mantra तद्दैकआहुः असदेवेदमग्र आसीत् एक मेवाद्वितीयं कुतस्तुखलुउसौम्येवं स्यात् कथमसतः सञ्जायते—"Strange it is that some say that before the creation there was only Asat, One only without a second; but how can it be, Oh my child, how can Sat be from what is Asat" so can this wrong notion आत्मातत्वमसि—He is Âtman and That thou art—can be removed by reading स आत्मा, अतत्वमसि and not That thou art, and by explaining सआत्मा as He is the Lord Âtman.

Moreover it may be said that the word Âtman though chiefly leads one to think of Paramâtman, the Great Lord, yet it may mislead one to think of the Jiva. It is in order to avoid this confusion, it has been said "Not That thou art," meaning He is not Jiva and thou art different from Him. Because He pervades everything, He is called Âtman (All-pervading) because He takes everything for His own, He is called Âtman, the Master, because He enjoys all the objects, He is called Âtman, the Enjoyer of everything, because He exists for ever He is *called* Âtman, the Ever-existing. Doubts may arise whether all this is denoted by the word Âtman. The answer is yes, Âtman has four root-meanings as shown above. Besides these, there is another word Âtman, of which the meaning is Whole or Full, for example आत्मापूर्णत्वतोहरिः—Lord Hari is called Âtman, on account of His Wholeness or Fullness. Therefore, the meaning of सआत्मा is He is the Whole or Full.

In the story where it has been said यथा सौम्येकेन मृत्पिंडेन, &c., it has been shown that knowledge of one thing produces the knowledge of another thing similar to the former. The example of लोहमणि—shows that the knowledge of a chief of a class easily produces the knowledge of minor things of the class, because the word मणि means prominent, chief and best, &c.

Again, the example of a nail-pairer यथासौम्यैकेननख निकृंतनेनसर्वं कार्ष्णायसंविज्ञातंस्यात्—"As, Oh my dear child, the knowledge of one nail-pairer helps to produce the knowledge of all of black iron (steel)"—shows the

knowledge of a thing helps to produce the knowledge of another thing similar to the former.

Had these examples all intended to speak of the material oneness only, then it may be said that in that case the force of the adjective एकेन (by only one)—in पिंड (lump) the first example, in मणिना the second example and again in the third example, would be useless. In that case it would have been better to say मृदा विज्ञातया—earth being known, लोहेन विज्ञातेन—by iron having been known, कार्ष्णायसेनच विज्ञातेन—on the black iron being known, all is known. Moreover, all things that are made of earth are not made from the same (lump of) earth, and that there is no oneness amongst all things. All things made of iron are not from the same iron; nor are they one with that piece of iron. Similarly, all things made of steel are not made from the nailpairer. वाचारंभणं विकारो नामधेयं मृत्तिका इत्येव सत्यं । वाचा —means—by words only, आरंभणं—production; creation of names. विकारः—variety; variety in object, *i.e.*, various names that we give to them originate in language only. सत्यं—The constant thing; the thing that is at the basis of all those varieties of objects which is real and constant. नामधेयं—the name. मृत्तिका—earth; clay. Therefore the meaning of the whole sentence is that the varieties in objects, *i.e.*, the different names that are given to them originate in words (language) only and the constant thing that is at the basis of all those varieties is nothing but the same earth. These and the portions like these speak that the chief object being known, the minor or dependant points are known of themselves. The different names that are given are mere signs. They can be made as many as one likes.

However, who knows the chief names of those things (such as earth, iron, &c.,)—knows those things by the chief names (earth, iron, &c.,) only, but not the varieties of those things (pitcher, cup, &c). It is in this way that a man is said to know all when he knows the Great Lord, who is eternal, beyond this world and possessing all the qualities possible.

As when only important persons in a province are known or are invited, or arrived, or killed or protected (the people) of the whole province, is said to be known, invited, come, killed and protected; again when the kings are killed, it is said the whole earth is killed (destroyed), or some important person being protected, a king is said to protect the whole earth with its forests or mountains; so the Great Lord only being known, it is said everything in the world has almost been known. But it must be borne in mind that one who knows all things made of earth to be earth only, may not know the names of the varieties in the earthly things, for in that

case there would not have been a desire in that man to know what is a pitcher and what is a cup.

Now we shall speak something of creation; it will give the reader a knowledge of objects that are chief as well as of the objects that are minor or dependant. The Satya or constant things are three and three only, and these are the presiding deities:

Brahmâ is the presiding deity of the Tejas (तैजः)—fire, heat, &c., Vayû is the presiding deity of Apas (water), and Rudra is the presiding deity of Pṛithivî (earth).

This world consists of these three only. These three presiding deities, with the three things over which they preside, were produced from the Lord Viṣṇu, and one after another, each from that which immediately proceeds. The names of these gods are Tejas (fire), Apas (water) and Anna (food), and these are the three forms of the gods and such are their names, *i.e.*, Brahmâ is the presiding deity of fire and is called Tejas; he was born of Viṣṇu. Vâyu is the presiding deity of water and is called Apas, he was born of Brahmâ, and Rudra is the presiding deity of earth and is called Anna, he was borne of Vâyu. From these gods Brahmâ, Vâyu and Girîśa this world was produced; it is therefore that gods Agni, Sûrya and Soma had their origin in these gods. So these names Agni, Sûrya and Soma though applied to the gods fire, the sun, the moon are in reality the names of these gods Brahmâ, Vâyu and Rudra. These three gods are what is called Satya with respect to Agni, Sûrya and Soma &c., for they it is that govern all; and the Lord Hari is the Satya with respect to these three gods, because it is He who governs them. Again the Śrutis apply this term Satya in the sense of chief. For example Kâñchan (gold) has been called chief of all irons. As all things made of clay are equal with or resemble with the lump of clay, or as all things made of steel resemble with the piece of steel (in the nailpairer), so does the Lord Hari resemble all things in the world and He is the best or chief thing amongst them. So whoever knows the Lord has, so to speak, the knowledge of all things in the world. The Lord Hari is the Creator, the Destroyer, the Regulator and Protector of this world and pervades through the world. It is therefore He has been called Âtman of this world. He is Âtman of this world on account of His Fullness in quality. He is in fire and everywhere, and He is Satya because He is the best or chief thing. Those that are demoniac in spirit think Him to be one with Jîva (human soul). Śvetaketu was made to understand that He was not so, *i.e.*, the Lord Hari and the Jîva were not one and the same; but He was quite different from the Jîva and God of the

gods and Master and Governor. Śvetaketu was also made to understand that he, Jîva, was quite different from Viṣṇu, and his strength, knowledge, pleasure, &c., were but limited and far inferior to those of the Lord; by such a knowledge, Śvetaketu was told, he would get Mokṣa. When the Lord is known as the best and the Chief Thing, He gives Mokṣa to the knower, but in blinding darkness does He throw him who knows Him to be one and the same with the Jîva (human soul). Mokṣa is to get to the vicinity of the Lord with a full knowledge of being an obedient servant of His; but Mokṣa is not to become Viṣṇu, for never does a man (who has attained Mukti) think that "I am the Lord Viṣṇu." He always believes or in other word his state of mind is that "I have got beyond the high water marks of worldliness, so I am Mukta." When such is the state of the mind of a Mukta Puruṣa (of one who has attained Mukti) of what use it is to say that to attain the knowledge of oneness with the Lord is Mukti? For what benefit (pleasure) does he derive from such a knowledge? Honey (which is so sweet) and which the bees collect in their hives from various flowers, does it feel happy, does it derive any pleasure because of its own sweetness? So, can a man feel happy because of his having become Viṣṇu?

The rivers, mark you, all unite and become one with the ocean; are they Mukta? A person in deep slumber also has no knowledge of Self and is never conscious that I am so and so, is he then to be called to have attained Mukti? Again mark you, at the time of Pralaya all the Jîvas go back to Viṣṇu, do you mean to call them to have attained Mukti? Certainly not. It is because there is no consciousness of the difference (between a Jîva—human soul, and Viṣṇu—the universal soul) in these states. So the Mukti must always be attended with the knowledge of a difference between the Lord and the Jîva (human soul). Therefore a man that has a knowledge of such difference may be said to have attained Mukti (otherwise not). This is the conclusion after all. Such is the discussion given in the Brahmâṇda Purâṇa. It has been said in the Mokṣa Dharma what thing more miserable can be to the lot of a man if he has ignorance regarding the Lord.

It has been said in the Harivansa—Viṣṇu showed His own Loka or world to Brahmâ, the world to which no world is higher and where the Mukta Puruṣas are busy worshiping the Lord.

After this śloka of the Harivansa there are two words न, यत्। Here the word यत् means—यस्मात् whence. For the words यत् and तत् may also be taken with the sense of the fifth case ending. It is said विद्यात्मनि

भिदाबोधः ; विद्या is knowledge or consciousness of difference with respect to Âtman the great Lord. (Here follow a few extracts from the Bhâgavat and the Siva Purâṇa, all in support of the above theory of Moksa. From the Ślokas quoted the author shows,) first, when one gets Mukti one gets to the vicinity of the Lord. (2) One retains one's own separate existence and does not become one with the Lord. (3) In Mukta condition one's acts one has none, except those that he does with the holy heart for the worship of the Lord, for, in this alone he finds pleasure. (4) In the following creations he goes to the Viṣṇu Loka where he is not troubled by the three Guṇas—Satva, Rajas and Tamas. All the Mukta Puruṣas are in all respects such as pleasure, act, objects and their enjoyment equal to the Brahman, excepting in one, which is the government of the world. They at the same time retain their individuality suitable to the condition. The Mukta Puruṣas have no gross organs of sense which are the works of Prakṛiti ; they then regain their own pure form. Prakṛiti (whose form consists of Satva, Rajas and Tamas) ceases to extend her influence on the Mukta Puruṣas ; for, it is her nature to go away from those Puruṣas whom she helps to see the great Lord Paramâtman, and she engages herself with other Puruṣas, of whom there are many, and commences the work of creation with them. But while engaged in the work of creation Prakṛiti lets all the Mukta Puruṣas alone. For, those Puruṣas have got what is called Tatvajñâna,—a knowledge of the difference between what is Prakṛiti and what is the real self of the Puruṣa. Prakṛiti has no capacity to bring those under her power that have attained such a Tatvajñâna. As regards the cessation of miseries, the condition of all the Mukta Puruṣas is all alike. The bliss enjoyed by a Mukta Puruṣa, be he a man or Viriñcha himself, is the same in nature ; so says the Vâyu Purâṇa. Some there are that speak of Mokṣa to be one and the same with the Lord. These are not versed in the Śâstras. They do not know the real spirit (sense) that pervades in them all. Wrangling and false argument is their strength. They have haughtiness of spirit for they have not learnt to control themselves. This does not let them know the real sense of the Śâstras. These miserable wretches, may be called Śâstra pirates, for they rob Brahmaṇ out of the Śâstras. Poor follows ! very poor is the range of their mind. They only see the absence of qualities both in Brahmaṇ and Jîva ; but they forget to see that these have some inherent qualities in them (such as omniscient). These fellows were chiefly made of Tamas (तमोगुणाः) and to Tamas—(a hell) must they go.

Whilst those that are really wise know for certain that the Lord

is one and Jîva (the human soul) is another; there is always a line of demarcation between the Lord and the Jîva. In Mukti there is always a consciousness of the superiority in the Lord together with the consciousness of His being other than the Jîva. From the Lord, the Jîva (the human soul) is different in essence, in kind (जाति), in its functions (अर्थ) and so do the Śrutis say. So how can it be possible to say "I am he (the Lord)" when there is nothing common between the Jîva (indicated by the term "I") and the Lord Paramâtman (indicated by the term "He"). In the Moksaparvâdhyâya—this matter has been thus discussed in the form of question and answer. "As regards Puruṣas are they many or one? And will you be good enough to tell us which of the Puruṣas is the best, or in other words supreme?" In answer Vaiśampâyana says—"the number of Puruṣas is not one but many; such is the conclusion of the wise. And of these One is the cause and therefore supreme; He pervades the world and He has more qualities than the rest. So I shall tell you of Him."

It has been said in the Gîtâ also—"If the matter be taken fully into consideration, it will be found that the Puruṣas there are of two kinds,—One क्षर and the other अक्षर. All the Bhûtas, that is all the beings up to Brahmâ, are called Kṣhara because of their body which decays; and the other the Kûṭastha (कूटस्थ) or in other words Mahâlakṣmî is the अक्षर (Akṣara) Puruṣa. But the supreme Puruṣa is another. He is called Paramâtman; it is He who pervades all the three worlds, and maintains them. He is Avyaya (अव्यय) who suffers no change, and he is Îśvara (ईश्वर) who lords it over the world. People in general as well as the Vedas call Me the Puruṣottama, the best Puruṣa, because I am beyond (surpassing) those that are Kṣaras as well as those that are Akṣaras. He who knows me to be the Puruṣottama,—the best Puruṣa, in the way described before, and makes no mistake in grasping it,—He alone knows everything (regarding me) and he alone is devoted to me in all the ways possible. This is the most secret part of the Śâstras,—This that I tell you. He who knows it by realisation, acquires a knowledge which is supernatural (अपरोक्षज्ञान) and He at the same time is said to be Mukta, because He has done in the world what one ought to do."

These and such like extracts that may be given by hundreds, tell that oneness with the Lord is not Mukti for the Jîva. Such never is the spirit of the Śâstras. Nay,—there are curses on those that think so. In the Paiṅgî Śruti it has been said:—

Adharatamas (अधर) or the lowest part of the dark hell

shall be the lot of him who thinks that Brahmaṇ and its qualities are different things or in other words Brahmaṇ is Nirguṇa (निर्गुण). Middle or interior part of that Tamas shall be the residence for those who think that the qualities are though separate from Brahmaṇ yet they appear to be inherent in him (भेदाभेदप्रदर्शी). And the upper part of the hell shall be the residence of those that think that qualities are partly separate from and partly inherent in Brahmaṇ.

It must be known then that the qualities Brahmaṇ always has, and that in higher degree; and it is not that those qualities are not inherent in Him. All those qualities are full, full in both quality and quantity; and Para-Brahman is He in whose body those qualities are. To the darkest hell (अधरं तमः) shall they go who think that the Lord Viṣṇu whose body is the seat of the qualities such as bliss (आनंद) knowledge (ज्ञान) and energy (शक्ति), etc., has no body or has a gross body, or has a body like any one of ours or has a body which consists chiefly of works only. Mukti therefore is near at hand to that best among the sons of man, even who knows that the Lord has a body which is all bliss and chit (चित्), His head and face are all Ânanda (आनंद) and all chit (चित्) so also are His two hands, the toes of His foot are capable of giving knowledge and pleasure and His whole body from the top of the hair of the head down to the end of the nails of the foot consists of Chit and Śakti in the full extent, and who knows at the same time each and every one of His qualities and that these qualities are as qualities only.

Those that know that the Lord is not different from the Jîva or from the material world, shall go to the lowest hell, for they rob (deny) Brahman. Those that know Para Brahman though different from the Jîva and the world yet is or appears one with them, go to the upper part of the hell. Those that do not see the difference between Brahman and Prakṛiti (Lakṣmî), or those that look upon Brahman different at the same time one with Prakriti go to the deep and dark hell. If one is to attain Mukti one should know the Lord Viṣṇu as the best or Supreme Puruṣa, in whom there are all the qualities fully developed and who is separate from all things besides. Dense darkness shall they get into that consider the Lord Viṣṇu otherwise than of Sachchidânanda form. Such shall also be the fate of those that think Him to be partly so and partly not. Dense darkness shall they go that consider all incarnations such as Matsya (fish) etc., as well as the Lord who is present inside the soul of each being, not to be of Sachchidânanda form or to be of partly of that form and partly not. Nay, such shall be the fate of who think so of

the limbs of the Lord. Those that consider other beings that are not really incarnations of the Lord to be also the incarnations,—they too shall go to the dark abode. All these that are sent to the dark abode shall never get out of it. The real incarnations of the Lord are:—Matsya (the fish), Kûrma (the tortoise), Barâha (the Boar), Nṛisingha (the Lord of the form of partly man and partly lion), Vâmana (the Dwarf), Bhârgava, Râmachandra, Krishna, Buddha, Kalki, Dattâtreya, Hayagrîva, Aitareyaka, Vyâsa, Kapila, Vaikuntha, Ṛiṣava, Yajña, Dhanvantari, Strîrupa, that Manu whose name is Tâpasa, Nârâyaṇa, Hari, Kṛiṣṇa and Upendra. All these are the direct incarnations of the Lord. Srî, Bhuḥ, Durgâ, Ambhraṇî, Srî, Mahâlakṣmî, Dakṣinâ, Sitâ, Jayantî, Satyâ, Rukminî these are all the Prakṛiti; they are guided or presided over by the Lord, and, therefore, wholly under Him, and they are not the Lord Himself, nor is the Lord Himself under them. This Prakṛiti is far far inferior to the Lord in Her power, knowledge, bliss and in the qualities that she has; but she is through the grace of the Lord free from all sorts of bondage; bliss and knowledge these are the constant qualities which she always manifests. All the Hiraṇyagarvas that were born, that will be born and that exist at present,—the Hiraṇyagarvas (like the presiding dieties) of Prâṇa, Sûtra (the thread of Karma), Mahân (the Mahattatva), Brahmâ (the creator), Chitta (the internal world), Vâyu (the wind), Valam (the strength), Dhṛiti (patience), Sthiti (the stay), Yoga (checking of the Vṛittis of the mind), Vairâgya (renunciation), Jñânam (the knowledge), Prajñâ (insight), Smṛiti (remembrance), Sukha (bliss), Medhâ (intellect), Mukti (liberation), Viṣṇu Bhakti (Devotion to Viṣṇu), the Âdigopa, Riju, Samâna, Vijñâtâ, Mahâdhyâta (the great meditator), Mahâguru (the great teacher), Hanumâna, Bhîma, Ânanda these and many like these, all are directly under the Lord though they have all attained Mukti. But Srî is always million and million times superior in knowledge, bliss and capacity to all these Mukta Puruṣas. The Brahmâs are all similar, separate, individuals, they all are conscious of their individual existence, and the bliss they all enjoy is common with Brahman the creator. They are always separate from the Lord Hari as well as from Srî and others. Viṣṇu presides in them all (आविष्ट) but is not in essence one with them. Because they are all dear to Viṣṇu they are called अभ्यर्थी "They are dear to the Lord Viṣṇu, excepting Srî. Of the rest that are other than the Lord they are most dear. Even in their Mukta condition they are all far inferior to Srî in Viṣṇu's love for them, in their devotion to Viṣṇu and in their knowledge of Viṣṇu. Sarasvatî and Gâyatrî and the deities of Śraddhâ (love), Prîti (delight), Buddhi (the knowledge of all the Vedas), Anubhuti (perception) that gives

pleasure, devotion to the preceptor, the devotion to Hari, Bhuji (the mantras) and Śivakanyâ, Indrasenâ, Draupadî, Kâśija and Chandrâ are far inferior to all those Brahmâs, after they have attained Mukti, in their love and devotion to Viṣṇu as well as in their knowledge, bliss, etc.

Śeṣa, Sadâśiva, Urdva, Tapas, Ahaṃkâra, Nara, Apaṭa, Lakṣmaṇa, Rauhineya, Śuka, newly born Vâmadeva, Aghora, Durvâsâ, Drauṇi, Aurva, Jaigîṣavya these and many like these, that were born, now exist and will come to exist are always in every way inferior to Sarasvatî, etc., both past, present and future in the qualities mentioned before. Such also is the case after when they have attained Mukti. The Suparṇas (past, present and future) are always equal to Śeṣas in those qualities, and their wives,—the wives of Śeṣa, Suparṇa and Sadâśiva are hundred times inferior. Even in their Mukti such is the case. It is said that the Indras who pass by the name of Purandara, are hundred times inferior to them. Other Indras and other gods are far inferior to the former. But these Indras and gods again are not equal; some twice, some three times and some five times higher than the other of their own group. All the Sanat Kumâras are always equal to Purandara. Sanaka and others as well as Nârada, Dakṣa, Bhṛigu, &c., also are inferior to Purandaras, so also are the Manus.

But among these there is in equality, some being three times, some four times higher than the other. Vâli, Gâdhî, Vikukṣi, Pârtha, Indra, Purandara, Sudarśana, Bharata, Pradyumna, Skanda, Sanat Kumâra and Kâma all these are equal. Svâyambhuva Manu, Dakṣa, Vâyu who is the presiding deity of touch, Bṛihaspati and Aniruddha these are higher than Sûryas,—the Sun. Sûrya (the sun), Chandramâ (the moon) and Yama (Death) these three gods are inferior to the gods mentioned above, but they are superior to many other gods not enumerated. Kârtavirya, Prithu, Bharata, the son of Duṣmanta, Śaśavindu, Mândhâtâ, Kakutstha and many others like these are never Viṣṇu Himself, they are always presided by (possessed by) Viṣṇu. They are hundred times inferior to the gods and they are known as men of godlydeeds (**कर्मदेव**). The Gandharvas like Tumburu, &c., the Apsarâs like Urvaśi, &c., and all the Ṛiṣis excepting Viśvâmitra and the sons of Brahmâ (Marichi, &c.) are inferior to the Suns and Manus and others of their respective group. Vaivasvata Manu who is possessed by Viṣṇu (**आविष्ट**) is always higher than the above.

The servants of the gods are hundred times inferior to the kings like Kârtavirja, &c. These are called Âjânadevas, *i.e.*, born in the family of gods but not reckoned as such. The Pitṛis are again inferior to these Ajânadevas the servants of the gods. The seven only of the Pitṛis are

equal to the Karmadevas like Kârtavîrya, &c. Visvâmitra is said to hold the same position with Mâricha, &c., the sons of Brahmâ ; but he is sometimes said to be equal to the Pitṛis because he is their preceptor. It follows, therefore, that the Pitṛis excluding Visvâmittra and the sons of Brahmâ (eight in all) are all hundred times inferior than the Âjânadevas the inferior gods. Eight only of the Gandharvas are equal with the Karmadevas the men of godly deeds ; and the hundred of the Gandharvas after them hold an equal position with the Âjânadevas ; and the group of the Gandharvas called Devagandharvas are hundred times inferioı to the Pîtṛis ; and these are called Devagandharvas because they receive orders directly from the mouth of the gods themselves. And the rest of the Gandharvas that do not receive the orders directly from the mouth of the gods themselves are called Mânusas and their position is hundred times inferior than that of the former. And the group of those that are best among men are hundred times inferior to the former. In these groups of the gods, &c., some are one-fifth, some are one-tenth inferior than others of their own group. The wives of the gods are one-tenth inferior than their own husbands ; and the wives of the rest are one-eighth less than their own husbands. But such is the relation of the position of the husband and wife in Mukta condition only. Such a superiority and inferiority as has been mentioned before is eternal and not accidental. None among man has at any time and at any place been able to set at naught this difference ; and whoever wishes to bring a change in it shall go to dark hell. Whoever think or tell that these all from Brahmâ down to men among whom there is an eternal difference of position are equal, they too shall go to darkness. It is through the grace of Lord Visṇu that a man first gets knowledge and Bhakti and then he gets Mukti. Everyone has Bhakti, knowledge, &c., for ever and these are eternal. Bhakti and Knowledge, &c., are developing from time immemorial, and when these are fully developed as much as one has capacity to undergo, it is then that the eye of Viṣṇu falls on him.

As the filling up of the various water vessels such as pitcher, &c., as well as of the rivers and the oceans vary according to their respective capacities, some can be filled with small quantities of water, some with large quantities, so does the filling up of all beings from men up to Brahmâ with Sâdhanâ and ever existing Bhakti, &c., vary according to the capacity of each of the beings ; those having small capacity can be filled with small quantity of Sâdhanâ, Bhakti, &c., and those that have greater capacity can be filled with greater amount of Ṣâdhana, Bhakti &c. The means

of attaining Mukti which every one may have recourse to are :—hearing, thinking, meditation, devotion, seeing and knowing. Without these no one can ever expect to get Mukti. By the word Bhakti towards Viṣṇu means the attachment (of the heart towards them) presided by a full knowledge and belief that He is the best thing; and Bhakti to others other than Viṣṇu varies according to fitness or importance. Bhakti towards Viṣṇu, towards the gods, towards the Guru or preceptor varies according to their importance; and these all are the means of attaining Mukti. When one has as much Bhakti as one is fit to have, *i.e.*, one has got as much Bhakti as one has the capacity to contain or when one's Bhakti has a full development in him, and no more development is possible, it is then that one can expect to get Mukti or liberation, otherwise not. Bhakti, Jñâna (knowledge), and Dhyâna (meditation) these three, as a rule, never leave those that have got Mukti, for these only are the peculiar characteristics of a Mukta Puruṣa. All those that have been mentioned as Sâdhanas help us in enhancing our Bhakti and Jñâna (**ज्ञान**). Bhakti itself is not the means or Sâdhana. It is the consequent result that follows when one has had recourse to Sâdhanas.

It is an unavoidable law that to dark hell must he go who envies those that are superior to him. To look down upon the merits (of another), to bear an attachment for the women, and an unfavorable feeling against those that are hostile, these three are called technically **द्वेष** (Dveṣa). The Bhakti that has not even a touch of the three kinds of Dveṣa (mentioned above) leads certainly to Mukti. And Mokṣa is but permanent and eternal bliss without any touch of misery or grief. The head, the body, the hands and the legs all being of Chit and Ânanda, and they themselves being free from all Doṣas (**दोष**),—those that pollute a man,—the Mukta Puruṣas lead a very happy life. It is a general rule that the wives of the Mukta Puruṣas, even the gods like Brahmâ, &c., keep their husband's company even in their husband's Mukti; and it shall be borne in mind that the wives are the wives of their respective husbands even from the time immemorial and so they will continue to be even in Mukti. The wife of one Mukta Puruṣa can never be that of another; in Mukti there is no separation, no jealousy, no attachment. All the Muktas, male and female, husband and wife, all together live a very happy life, devoted to Viṣṇu as they all are.

Now in the mantras

(1) **एकमेवाद्वितीयं**—One only without the second. (Chh. VI. 2. 1).

(2) **नेहनानास्ति किंचन**—Here is not anything several. (Kaṭh IV. 11.)

(3) मृत्योः समृत्यु माप्नोति य इह नानेव पश्यति—From death he finds death who regards as if there is severality here. (Kaṭh IV. 10).

(4) एकधैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम्—Of one kind should one see (know) this deathless and changeless (Being.) (Br. Cr. IV. 4. 20).

(5) मृत्योः समृत्युं गच्छति य इह नानेव पश्यति—From death he finds death who regards as if there is severality here. (Kaṭh IV. 11.)

(6) एकधैवानुद्रष्टव्यंनेहनानास्तिकिंचन—Of one kind should one see (know) this deathless and changeless (Being.)

(7) मृत्योः स मृत्यु गच्छति य इह नानेव पश्यति—From death he finds death who regards as if there is severality here.

(8) यथोदकं दुर्गें वृष्टं पर्वतेषु विधावति । एवं धर्मान् पृथक् पश्यंतानेवानुविधावति ॥ इत्यादिच ॥ (Kaṭh IV. 14.)

These and (such like) are the mantras that are quoted and put forward as a proof of unity of the human soul (Jiva) with the Paramâtman. Now the real explanation of these are given below :—

The word इह means in the forms of the Lord, in the various limbs of His body, and in His qualities. So the texts mean in the forms of the Lord, in the various limbs of His body and in His qualities, there is not severalty, *i.e.*, distinction or variety. एकमेवाद्वितीयं—There is none equal to or greater than or not under him ;—such is the Lord. This mantra prohibits the oneness of the Jîva with the Lord. The Lord Hari has been described in the Vedas as one only and without a second ; He is one and without a second in the sacrifices called Aśvamedha ; and among the Sâdhans or among the means, Viṣṇubhakti is only one and without a second ; and this Praṇava (ओम्) is the only mantra and without a second. These and such like are the instances where the words एक एव and अद्वितीय —have been used in the sense equal to, greater than and not under. When it is said of a man that he is the only man in the town and there is none else, it is understood that there is none who is equal to or greater than that man.

It has been said also in the Brahma Purâṇa—that the Lord Puruṣottama is एकएव अद्वितीय—because there is none who is not under Him or who is equal to or greater than Him. The application of the word इह would be useless if it had not been used to speak of the distinction of variety in the (Person of) Lord Himself. The word नाना इव avoids unity and variety. For it has been said in the Sabdatatva—that the term इव unites two ideas contrary to one another. So in the mantra—यथोदकं दुर्गें, &c.,—when explained in this way—it means as the rain that falls on the

tops of the mountains (पर्वतेषु दुर्गं) runs downwards, so does he run downwards to the dark hell, he who sees or knows that there is variety or distinction in the qualities of the Lord. This Mantra has been explained in the Brahmâṇda Purâṇa—in this way—the moment a man begins to see a difference or distinction or partly distinction and partly unity among the qualities, forms, faces and limbs in the body of the Lord, that very moment he goes down to the dark hell. In support of the explanation given of the previous extracts the following also may be cited :—जुष्टं यदा-पश्यत्यन्यमीशमस्यमहिमानम् इति वीतशोकः—The substance of the above is when the Jiva sees the glory of His (of the Lord), then it is that he becomes Mukta or liberated. द्वा सुपर्णासयुजा सखाया—&c., very close there are the two birds (one the Jiva, the other the Lord) residing in the tree which is our body. Of those two one (the Jiva) eats and realises the fruits bitter though they are ; and these fruits are the fruits of his actions ; and the other (the Lord) does not eat those fruits but shines in His full glory. These two mantras certainly speak of the difference between the Jiva and Paramâtman (the Lord).

Moreover यो वे दनिहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति । (Tait. Up). He who knows him hid within his heart of hearts, enjoys all the objects of his desire together with the Brahmaṇ.

एतमानंदमयमात्मानमुपसंक्रम्यइमांल्लोकान् कामान्नी कामरूप्यनुसंचरन् । In those two mantras of Tait. Up. the words सह—together with—in the first, and उपसंक्रम्य—going to—in the second speak in our favour. When we say together with somebody else, that body must be a different one. So Jiva is different from Brahmaṇ. And when one goes to something else, that thing cannot but be different from that one ; for, motion in the one can never take place unless the other be quite a separate body.

Again there is a chapter in Tait. Up. beginning with—अथात आनंदस्य मीमाᳰसा भवति-- "and hence the decision of the bliss is made."

That chapter certainly speaks of the gradations of the happiness existing in all the beings from men up to Brahmâ, and this gradation of happiness again is in their Mukta condition ; this we can conclude from the words—श्रोत्रियस्य चाकामहतस्य—in the text. Of the Srotriya, of the one who is versed in the Vedas and who is at the same time अकामहत—not troubled by desires.

Now among the gods Brahmâ, &c., none there are who are not acquainted with the Vedas and their teachings ; nor do we ever hear that such and such gods among Brahmâ, &c , are troubled by desires and such and such are not so ; and proofs there are none to that effect. Therefore the gods

do not come under the signification of the term—श्रोत्रियस्य अकामहतस्य—who can they be then those Srotriyas who are Akâmahata,—those acquainted with the Vedas and their teachings, and at the same time not troubled by desires?

They are none but men that have learnt and realised the teachings of the Vedas and are, therefore, not troubled by desires,—and these are only the Mukta Puruṣas. In support of our conclusion we may quote the Mahâbharat, for in it, it has been said, "Srotriyas are those that have attained Mukti, they are so called, since they have realised the teachings of the Vedas; they are Akâmahata—not troubled by desires, because they have attained the object of a man's desire."

Moreover, even Brahmâ himself cannot be said Akâmahata in the true sense of the term, *i.e.*, not in the least troubled by the desires, if he be not Mukta, for he has momentary desires. The desires, though Brahmâ has, yet he is not troubled by them; for he has no Abhimâna—no knowledge of "I" and "mine." So it may be said that Brahmâ is not at all troubled by desires.

On the other hand, a Srotriya that is not troubled by desires, or in other words a person who has attained Mukti does not enjoy as much bliss as is enjoyed by Brahmâ himself; though a Srotriya may enjoy a greater degree of bliss than the rest on account of his knowledge, Vairâgya, Dharma and Aiśvarya—these being inherent in him.

It has been said that the happiness which one enjoys—one who does not wish for the high position of Indra, is equal to that which is enjoyed by Indra himself; or that the happiness which one enjoys, one who does not wish for the high position of Brahmâ is, as much as, enjoyed by Brahmâ himself, &c.

These sentences do not speak of any scale or gradation of the happiness enjoyed. It is true that men are found to enjoy a kind of happiness in absence of the troubles and exhaustions consequent on their Vairâgya (want of hankering) for the worldly possessions. But no difference is ever known (experienced) to exist between the happiness enjoyed by one not hankering after the position of Indra, and that of his who does not hanker after the position of Brahmâ. So as it is contrary to actual experience and therefore much value is not to be laid on such sayings. Such an explanation may be justified by an extract from the Harivanśa which runs as follows:—"of those that have attained Mukti, be they men or Brahmâs, the bliss that they enjoy though eternal vary in degree; the bliss of the gods being a hundred times more, and it has therefore been said in the

"Taitriyaśruti that the bliss of a Śrotriya is quite different." True the same Up. in mantra—यदाह्येवैष एतस्मिन्नुदरमंतरं कुरुते—&c. speaks of the woes that befall on him who sees any difference in Mukti. But it must be borne in mind that there is an adjective एतस्मिन् (in this, &c); this adjective leads us to think of Pramâ to mean the Lord within each individual; therefore the mantra forbids to see any difference among the Lords that are within each individual and does not forbid us to see the difference among the individuals themselves and in their bliss. We may quote here an extract from the Bhavisyat Purâṇa in support of our explanation. The Purâṇa says—the man whose mind is so pacified that he can see no difference among the Lords present in all the individuals and who finds a difference between the Lord within him and his own self (Jiva) is said to have attained Bhakti and he shall get Mukti or liberation.

Again in Chh. Up. VIII. 12. 3 we read:—परंज्योतिरुपसंपद्य स्वेनरूपेणाभिनिष्पद्यते स उत्तमः पुरुषः—That Uttama Puruṣa having assumed the form of a bright light goes out in his own form.

स तत्र पर्यैति जक्षन् क्रीडन् रममाणःस्त्रीभिर्वायानैर्वा ।—

There he comes back eating, playing and enjoying in the company of women or by means of vehicles. The sum and substance of the above extract is—He (the Jîva) after going to those worlds, gets back his own natural form and goes back to the vicinity of the Lord Viṣṇu whose grace is at the root of all this, that Lord is none but Puruṣottama.

In the Rig Veda X. 71. 7 we read:—अक्षण्वंतः कर्णवंतः सखायो मनोजवेष्वसमाबभूवुः । आदघ्नासउपकक्षासउत्वे ह्रदाइव स्नात्वा ऊत्वेदहृश्रे ।

This mantra also supports the explanation given; for the explanation of it is as follows:—Then some go to the ocean of milk, some go to the two sides of the Aśvattha, some go to the lake of nectar and drink there after bathing in those lakes, some see that Lord and some live in His vicinity. So the whole mantra does not speak of the one and the sameness of the Paramâtman and the Jîva, though it is sometimes quoted specially the first part of it, in support of oneness.

Again Rig. I. 35. 6:—आणिं न रथ्यममृताधितस्थुः इह ब्रवीतु य उतच्चिकेतत्—may be quoted in support of the argument for proving that the Jîva and the Paramâtman are not the one and the same. All the Amṛitas or Mukta Puruṣas up to Brahmâ depend upon the Lord, as all the parts of a chariot depend upon the pin; if any one sees or thinks otherwise let him come and speak before me.

The sum and substance of the above mantra is,—my salutations be to the Lord Svayambhuva the Great Lord on whom rest all the Puruṣas

that have attained Mukti ; just as all the objects of a chariot do on the pin. This certainly does not speak of the one and the sameness between the Lord and the Jîva. It has been said that there is no proof in the Vedas which may lead one to think that the Jîva and the Lord Paramâtman are not one and the same ; for the mantra—सयश्चायमशरीरः प्रज्ञात्मा यश्चासौ आदित्ये एकमेतत् इति—The Puruṣa who is formless and is called Parjñâtmâ (प्रज्ञात्मा) in man is the same and one with that one in the sun.

This at first may lead one to think so, but there is another mantra a part of which is तौ यत्र विहीयेते—when those two leave. By the word तौ—They two—speaks of the two forms of the one and the same Paramâtman (and not of Jîva and Paramâtman). The Lord who is within the body of each individual does not think himself one with the physical body. (He never thinks that this body is his ; but it is the Jîva which has such an अभिमान (Abhimâna) ; the Jîva only thinks this body is his. The Lord Janârdana is the guide or governor of this Jîva. That Lord Janârdana who is in the sun is called Haṃsa (हंसः) and it is He who is Aham—unavoidable or constant ; He is Haṃsa because He goes (from हन्—Han to go). And because He is Aheya (अहेय)—unavoidable or constant, it is therefore He is अहम् Aham.

That Janârdana is present in the eyes of a man in that form in which He presides in the sun. He who is in the eye is separate from Him who is in the sun. These two, the Janârdana in the sun, and he who is in the eye of a man go away from the body of the dying man. When these two gods,—the two Janârdans, one of the eye and one of the sun, leave the dying man, it is then that he sees the symptoms that portend approaching death. It is then that the Puruṣottama should be meditated on This is what has been said in the Harivansa. (Hence it is that तौ does not mean the Lord and the Jîva, but the two forms of the Lord).

It has been said that the Paramâtman it is who directs the Jîva ; in support of this argument we may quote the Śloka from the Bhâgavat,—" Pure is the Kṣetrajña (क्षेत्रज्ञ) and these pleasures and pains of the Jîva are of Mâyâ and therefore momentary, and so they appear and disappear and they are nothing but different varieties of the changes of the mind. Kṣetrajña is Âtman, He is Puruṣa the Old One within, He is Himself the illuminating light, He has no birth and He is the Lord of all, He is Nârâyaṇa (the prop of all human beings), He is Vâsudeva (the bright existing Lord), it is through His Mâyâ that He appears different."

Moreover in Harivansa it has been said—" The Lord Viṣṇu is always

within the Jîva surrounding Himself by His Ichchhâ (इच्छा) or will (which is another name for Mâyâ).

It is He who directs the Jîva and it is He who is called Kṣetrajña.

Prajñâtama is Aśarîra (without body); this qualifying term "without body" does not suit a Jîva; therefore Aśarîra Prajñâtmâ cannot but mean any one else other than the Paramâtman. "He is thy Âtman, governor of thy inner-world and deathless. Anything other than Him is touched by misery." Here also we learn that none but the Jîva can be subject to misery.

Moreover there is another Śruti—"The Âtman is within the heart of hearts of all the beings and He is all one; such should one know Him &c."

"Brahmâ and the others are all beings and Lord Hari is within them all; He is equal in all the beings. He really knows who knows Him as such." This extract from the Mahâbhârat speaks in our favour. In proving oneness of the Jîva with the Paramâtman some accept the terms in their actual or literal sense, and some have recourse to Lakṣaṇâ (लक्षणा) *i.e.*, accept the secondary meaning of the terms. As far as the direct meaning of the terms can be accepted one must not have recourse to Lakṣaṇâ.

Should one say the terms can be taken in their literal sense, we may object by saying it is quite against actual experience; (the Jîva never experiences oneness with the Paramâtman). In support the following Śruti may be recited:—"Knowing Him to be so, (the Jîva) becomes deathless in this world, no other path there is."

Here it has been said that the Jîva attains Mokṣa when he actually knows the Paramâtman to be thousand-headed, to be the governor of all and to be the superior to all; but the Śruti never says of becoming one with the Lord. Though it has been said—पुरुष एव इदं सर्वं—This is all Puruṣa—it is to be understood thereby that it means to say of the over-lordship of the Paramâtman, but not of the oneness of the world with the Paramâtman; for it is supplemented by उतामृतत्वस्येशान—He is the governor in Mokṣa. Now one may object the oneness is apparent in the mantra—पुरुषः एवेदंसर्वं भूतं भव्यं भवच्च यत्—This is all Puruṣa,—this what has been, this what shall be and this what is at present." In answer this Śloka of the Mahâbhârat may be quoted as the explanation of the above mantra,—"All this is His (of the Paramâtman) and not is one with Him. The Paramâtman is the master of what has been, of what shall be, and of what is at present, as well as of those that have attained Mukti. It is therefore Viṣṇu has been called, in the Śruti, the Puruṣottama,—the Puruṣa who is the best or over-lord of all."

Mukti can be attained by Bhakti only. Bhakti is the firm belief (मति) attended with steady attachment towards the Paramâtman,—the belief that is the consequence of clear knowledge that He is the best (over lord) of all. No other means there is for attaining Mukti. That Bhakti is sure, to bring on Mukti, if she is fully developed according to one's capacity. She cannot be called fully developed if she is not attended with a direct knowledge of the Lord. One must know that the direct knowledge of the Lord must follow the instructions of the great teachers who can instruct according to the capacity of his disciples ; this is also necessary in attaining Mukti. The attainment of such a teacher or guru cannot but bring Mukti. Dhyân (meditation), serving a great teacher, performance of daily and occasional rites, seeing the holy shrines, giving away gifts, repeating the mantras, the study of the Vedas, singing songs in praise of the Lord Hari, the performance of the acts of religious devotion (व्रत), etc., and worshipping with the Tulasî (तुलसी) leaves, all these are intended for generating Bhakti ; but these go for nothing if there be no Bhakti. One who has got Bhakti is sure to attain Mukti ; but none can ever expect to attain Mukti without Bhakti. The Śâstras that do not teach about Bhakti are like paths that lead astray. They speak for misleading the people by generating in them a wrong notion,—who say Mukti can be attained without Bhakti or love of the Lord, who say that the Paramâtman and the Jîva are one, and who say that the Lord Hari is the same as Śiva or Brahmâ. Such teachings should not a wise man accept. The Lord has been brought down to a lower level by such teachings as the Jîva and the Paramâtman are one, or Lord Hari is the same God as Śiva or Brahmâ. The object of doing so is to produce a wrong notion in the minds of the devils (Daityas). Viṣṇu, Vâyu, Girîśa, Indra, the Devas, the Ṛiṣis are all different, they have different capacities and they have all different qualities. Viṣṇu is inferior to none ; but He is known to be the superior. Any of the Sâstras that teach other doctrines than this must be regarded to be the Śâstra for misleading the Asuras. "Paramaloka (परमलोक) or Mukti may be attained," it is said in the Harivanśa, "Who comes to know the Lord Viṣṇu to be the superior or governor of all." It has been said in the Padmapurâṇa—"By giving away one's own weight of gold, silver, etc., (commonly known as Tulâdân— तुलादान), by performance of the sacrifices such as Aśvamedha, &c., by bathing in such holy places as Kâśî, Prayâga, &c., by performing the Śrâdhas of the forefathers at Gayâ, by studying the Vedas, by repeating the mantras, by austere penances, by checking the internal organs such as mind, &c., by subduing the external organs, by kindness to all beings,

by serving the great teachers, by speaking what is true, by performing the rites enjoined by the Sâstras in different stages of life, by acquiring knowledge by meditation a man cannot attain Mukti (**परमश्रेयः**), if they be performed without connection with a fully developed Bhakti." Again the Nrisingha Purâṇa says—" The term Bhâva (**भाव**) means Bhakti and the man who has attained Bhâva or Bhakti is called Bhâbuka."

Moreover it is written in the Bhâgavat—" Among millions of the Muktas that do not look upon their bodies as their own, and of the Siddhas that have attained knowledge, hardly can be had such a one who is Nârâyaṇaparâyana—that is who looks upon the Lord Nârâyaṇa as the best of his support and who enjoys therefore a real peace at heart." Here the adjective Nârâyaṇa clearly speaks that Nârâyaṇa must be looked upon as the chief support before one can expect to attain Mukti.

The Bhâṣya on Abhyâkrita Brâhmaṇam.

MANTRA 5.

The four-faced god Brahmâ was born a Brâhman from the Lord Viṣṇu, and this was before the world was created; and out of Him, grew those that are Kṣatriya by caste. Vâyu, Sadâśiva, Ananta, Garuḍa, Sakra, Kâma, Varuṇa, Soma, Sûrya and Yama these were the Kṣatriyas among the gods that were first created by Brahmâ. The Srutis say—that the Kṣatriyas are superior to all the castes. Nowhere is any caste superior to the Kṣatriyas except the Brâhmans. In the Rajasûya sacrifice as well as in the Aśvamedha sacrifice only, the Râjâ (Soma) becomes superior to the Brâhmaṇs. It is therefore a Brâhmaṇa setting his seat below, worships a Kṣatriya (Soma) in the Râjasûya sacrifice; inspite of all that a Brâhmaṇa is of a higher class than of a Kṣatriya. This is why at the end of the Râjasûya, a Kṣatriya should bow at the foot of a Brâhmaṇa. A Kṣatriya who kills or does harm to a Brâhmaṇa is regarded as one who has killed his father. It has been said in the Vâman Purâṇa " He who is injurious to a Brâhmana becomes a sinner (guilty) amounting to having killed his own father." So also it has been said in the Agni Purâṇa—" A Kṣatriya who has killed a Brâhmaṇa is as much guilty as is he who has killed his own father possessed of higher qualities." In the dictionary named Sabdatatva—the words Îśâna and Vâyu, Mrityu and Śeṣa, Indra and Garuḍa, Parjanya and Purandara or Sakra have been given as synonymous words. It has been said in the Pratyya—though a Brâhmaṇa deserves respect, yet he himself sits below and worships a Kṣatriya. The object of doing so is to pay respect to a Kṣatriya in the Rajasûya sacrifice.

MANTRA 6.

All the sons of Diti (दिति) excepting Vivasvân (Sun), Indra, Varuṇa and Viṣṇu, all the Rudras excepting Rudra, all the Vâyus excepting the Vâyu, all the Vasus excepting Agni, these all are called of the Vaiśya class. Brahmâ who was alone born from the Lord Hari, after creating the Kṣatriyas such as Vâyu, &c., thought his family insufficient. Since he had still a desire for a larger family, he created the class of the Vaiśyas ; even then he had a desire for a much more large family, he created the gods of the Sudra class,—such as the twin—Aśvins, the earth, Kâla (time) and Mṛityu (death). Though Sudras, they are no doubt gods.

Brahmâ himself was the creator and these were the Pâlaka gods, *i.e.*, the Protectors. Now a thought crossed the mind of Brahmâ,—how the created world should be maintained and how the world should attain a higher condition. Then with the permission of the Lord Viṣṇu, he created Dharma (धर्म) called Haribhakti (हरिभक्ति), *i.e.*, steady attachment to the Lord Hari. He also created Dhairya (धैर्य) in all the living beings. This is only a different form of Vâyu. Superior to Vâyu, therefore, there is none excepting the Ever Lasting Lord Viṣṇu. Vâyu is the master of all the Kṣatriyas, such as Śeṣa, &c. Since Vâyu upholds the people, he is called Dharma, (Lit.—the Upholder). He who is weaker than this Vâyu of which the form is devotion towards the Lord Viṣṇu, may wish with the help of this Vâyu to attain the Lord, just as a man expects to see the great king through the help of a prince. The Vâyu who is Dharma (the Upholder) is the same that is Satya (सत्य)—Truth. This is why one who knows Dharma is said to know Satya also. So it has been said also in the Naradiya Purâṇa—"One who knows Satya is also said to know Dharma, because the same Vâyu is the presiding deity of them both." Brâhmans are so called because they are Brihat (धर्म) or superior to all the classes. The Kṣatriyas are so called because they defend from injury. The Vaiśyas are called vit (विट),—the inferior—because among the three classes, Brâhmaṇa, Kṣatriya and Vaiśya, they are the inferior. The word Sûdra consists of three words शु (Śu), द (da) and र (ra). शु (su) means शुभ; the उ (u) of शु (śu) has been lengthened into शू (śû) to mean excess of शुभ or welfare. The word द (da means दत्त (datta) given, and र (ra) means one who takes delight. Therefore Sûdra is he who always takes delight in whatever is given by the other three classes for his welfare.

Brahmâ who is Brâhmaṇa by caste is in Agni (Fire) among the gods and with the Brâhmaṇs among men. Pavana (पवन) who is a

Kṣatriya, is with Suparṇa, Śeṣa, Rudra,—they all being the kings among men. The nasal Vâyu is a Vaiśya and he is with the Vasus &c., among the gods, as well as with the Vaiśyas among men. Nirriti who is a Sudra is with Nâsatyayaḥ (नासत्यय:) among the gods, in the earth with the Sûdras among men. Since, Agni is the special seat of Brahmâ, so it has been ordained that हवि: (Habih) clarified butter—should be poured into the fire in order to satisfy the gods and then one should ask for the worlds (that one desires).

So also Brahmâ resides in the body of the Brâhmaṇs among men. Because Brahmâ who is of the highest caste resides in fire and in the body of the Brâhmaṇas, it is therefore, one desirous of satisfying Brahmâ, should satisfy the fire and the Brâhmaṇs. When Brahmâ is satisfied, Viṣṇu is satisfied, and then the latter is pleased to give the worlds desired (to the one who satisfies Brahmâ). One who tries to satisfy the fire and Brâhmaṇa but fails to know that Lord Hari is the great support of all, is not allowed by Him to enjoy (the worlds). As the Vedas will bear no fruit if they are not properly studied, as no action bears fruit if it is not properly performed, so Viṣṇu, the Lord of the world, will give no fruit to one who does not know him rightly. So it is, that if a man who has no real knowledge about the Lord Hari, performs such great sacrifices as Aśvamedha, &c., the fruits that He will reap will be momentary and subject to decay. He who is Viṣṇu is the Âtmâ, because He is Âptakâma (आप्तकाम), in him all the objects of desire are attained. He is the great support of all; a wise man should meditate on Him as such. A man who checks the course of his restless mind and constantly meditates on the Lord Viṣṇu, so as to realize that He is the great support of all, that man has the fruits of his good actions for ever by him. The Brahmâṇḍa Purâṇa also says—just what has been said above, when that Purâṇa says that through worship a man becomes pure of all the evils, attains Mukti and goes on constantly enjoying the fruits of his good deeds residing in the vicinity of the Lord Viṣṇu.

That one who directs all the Jîvas residing in their heart of hearts, is the Lord Viṣṇu; He is called the Âtman or Âptakâma in whom or from whom all the objects and desires are attained. He is the Loka or support of all the beings, He is present in the heart of hearts of all the beings. It is He who performs the Vaiśvadeva Homa and other sacrifices.

The Lord Hari has pity for the gods and it is therefore that He is the support of them all. He is also the support of all the Ṛiṣis; which is evident from the knowledge of the Ṛiṣis that has been enjoined in the

mantras. He is the support of the Pitris because He who is present in the Jîvas, gives birth to the sons as well as their bodies. The Lord is the support of all the beasts because it is He who maintains them with food and drink ; He is the support of the human beings because He maintains them with their food and He is the support of all the animals because He maintains them somehow or other. It was on the banks of the क्षीरसमुद्र (Kṣîra-samudra) or the milky-ocean, that the Lord gave the sacrifices to the gods as their food when Brahmâ asked him for it. All these facts clearly show that none but the Lord is the support of all the worlds. All the beings wish for the eternal life of him who knows full well how the Lord Viṣṇu is the Great Support of all. As no one wishes the destruction of his kings, &c., who are his own support, so do no beings wish for the destruction of one who knows full well how the Lord is the great support of all. It has rightly been said in the Bhabiṣyat Parvâd-yâya that all the Vedas and all the philosophies unanimously speak of the great support of the Lord. It is not that the Lord Hari when he incarnated as Rama Kriṣṇa, &c., worshipped the gods simply because to do so has been enjoined as the duty of all; but formerly in the Satya Yuga Brahmâ and the other gods worshipped the Lord Hari when they found all attain purity after worshipping the Lord and become free from the fear of hell and assume any position according to their own will ; and when they (the gods) found that they received no worship from the others on that account. They worshipped the Lord because they were bid by the Lord to do so, so that the others might follow their example. And I, Rudra, too, worshipped Him with a proud heart that I might excel him. Then the Lord of the world, who is all kindness and always favourable towards the devotees, was pleased to worship these gods after when he had incarnated as Râma, Kriṣṇa, &c. This very thing has been said in the Padma Purâṇa—" The kind-hearted Lord worshipped the Pitṛis, the Devas and the Brâhmaṇs with हव्य Havya and कव्य (Kavya)—(oblations &c.) Hence it is that the gods are worshipped in the worlds by all the beings.

First there was one Nârâyaṇa. He wished for a wife ; this wish was for भोग (Bhoga) or enjoyment ; for it is not that there was not Śrî, for she is ever existing. Though Nârâyaṇa and Śrî are both ever-existing, yet when He is separated from Her, He is said to be alone. Joining with Her the Lord wished for a son, and Brahmâ was born and then were all the Devas. The son having been born he wished for wealth, when the Egg and various things came into existence ; and in the midst of this Egg are all the worlds. Then that Superior Being wished to act and the

effect was He offered sacrifices to His own Self. That Eternal Great Lord Viṣṇu is called the Âtman because He is full in Himself. Thus it is, whenever a man desires even now, he desires this much, *i.e.*, the four things only, *viz.*, the heavenly possessions, the सुख (Sukha) or heavenly bliss, the Vedas and the worldly friends which excludes such things as gold, &c. Any man who is wanting in any of these four, regards himself as not full. Hear now, how a man becomes full. That knowledge which is not separate from the Âtman is the Superior mind; and one's own Âtman is what remains even when one has attained Mukti. The pure and immaterial vâk is the wife, the strength or energy that is pure is the progeny, the pure ear and the eye are the possessions, the first is the heavenly and last is the earthly. The work is to meditate the Âtman in this way. These six should all be given over to Lord Hari. With the help of these five, *viz.*, the Âtman, the wife, the son and the two kinds of possessions, the sacrifice is performed; and the Puruṣa only is the Paśu (पशु) (animal to be sacrificed), who again is the outcome of these five, *viz.*, the parents, their previous deeds, the food and the deed of the one born. All the animals that are born, are born subject to the five above. He who having the position of the Brâhmaṇa worships these five, gets through the grace of the Lord Viṣṇu mastery over this world. Those that are incapable of attaining the position of the Brâhmaṇa may get to the position of the gods or the Devas; those again that are unable to get the position of the gods may become dear to the people of all the worlds; and they all may gradually attain Mukti; no one should entertain a doubt about this.

A man can never reap the fruits of his own meritorious deeds, if he does not realise within himself that his parents are the great support and are superior to all in their real worth. He who is fully conscious of the value of his parents, infinitely great is the result when he worships the Lord and performs the duties enjoined; also he gets whatever he desires to get. It has been said in the Nârâyaṇa Śruti which we quote here in support of what has been just said. The Paramâtman may be called the Support of all the worlds, because He is in the heart of hearts of a householder (a grihastha) on whom depend all the worlds. Viṣṇu is the great support of the gods in the sacrifice because He is in the heart of hearts of the householder (be he wise or not). The Lord is the support of the Ṛiṣis because they all are called on (remembered) in the study of the Vedas (performed by the householder). The house-holder who is thus conscious of the presence of Viṣṇu within his heart, in his study of the Vedas, in performing Śrâddha of his forefathers, in giving food

to all beings and in worshipping the gods, may that householder live long, such is the desire of the gods, for he is their support. Such is the only conclusion arrived at by all the Ṛiṣis, in all the Śâstras written by them. But that Nârâyaṇa Śruti goes on to say,—that the gods are the support of the human beings, but human beings must not be known to be the support of the gods. Nârâyaṇa again is the support of both men and the gods. Moreover that Purâṇa says:—" Brahmâ is the Âtmâ or soul of the world, and Hari is the soul of that Brahmâ.

From the Lord Vâsudeva was first born the four-faced god Chaturmukha. He wished for a wife, then for progeny, then for wealth and then to work for Hari. With such desires in his mind he did not think himself full; in order to make himself full he took to wife the goddess Vâk, he got Prâṇa for his son, the eye both internal and external and hearing (a form of knowledge) for his wealth, and Âtman (*i.e.*, the worship of Âtman) for his work. In this way he worshipped the Lord Keśava by his mental sacrifice. Then from Vâk appeared Sarasvatî for his wife, and from Prâṇa sprang up Vâyu for his son, and from quarters the Lokas or the worlds bright as gold. Then the Lord Puruṣottama disappeared from her direct vision or sight. She produced varieties of knowledge which the Lord accepted with the help of the ear and he devoted as he was to the great Lord, did various acts by meditation He had manas (मनस्) or mental sacrifice also owing to which, it is said, that he had five or he is five-fold; because from the five (such as Vâk, Prâṇa, Chakṣu, Srotra and Deha) he got the five beginning with wife and ending in Karma (thinking). So even now, the wise man who worships the five or looks upon those five as a means of worshipping the Lord Viṣṇu does not fail to get everything. That man is sure to attain Mukti in the end who meditates on the gods of those five, *viz*, Hari, Nârâyaṇa, Vâsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The five sacrifices are—the three Savans (सवंस) together with the one preceding and the one following; the five of the Puruṣas as well as of the animals are the middle part, the head, the two sides and the tail; the four quarters together with the middle these are the five everywhere.

Here ends the Bhâṣya on the Avyâkṛita Brahmanam.

SAPTANNA BRAHMANAM.

MANTRA (I. 5. 1.)

यत्सप्तान्नानि मेधया तपसाजनयत्पिता ।
एकमस्य साधारणं द्वे देवानभाजयत् ।
त्रीण्यात्मनेऽकुरुत पशुभ्य एकं प्रायच्छत् । तस्मिन्सर्वं प्रतिष्ठितम् । यच्च प्राणिति यच्च न । कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा ।
यो वैतामक्षितिं वेद सोऽन्नमत्ति प्रतीकेन ।
स देवानपि यच्छति स ऊर्जमुपजीवतीति श्लोकाः ॥ १ ॥

यत् Yat, which. पिता Pitâ, (Lord Viṣṇu who is the common) father (of all.) सप्तान्नानि Saptânnâni, seven kinds of food or objects of enjoyment. They are called Anna, (अन्न) since they all give satisfaction. These are :—1. What is eaten by all animals. 2. Vaiśvadeva, *i.e.*, offerings made to the Vaiśvadevas. 3. Valiharaṇa (बलिहरण), offerings made to the gods. 4. The mind of the animals. 5. Their speech. 6. Their five Vâyus. 7. Payas (पयस), milk. मेधया Medhayâ, by his own will. तपसा Tapasâ, by karmas of the creatures. अजनयत् Ajanayat, made; created. एकं Ekam, one, out of these seven. One kind of food. अस्य Asya, of this world. साधारणं Sâdhâraṇam, common. द्वे Dve, the two,—Vaiśvadeva and Valiharaṇa. देवान् Devân, to the gods. अभाजयत् Abhâjayat, assigned, gave. त्रीणि Trîṇi, the three—mind, speech, and five Vâyus. आत्मने Âtmane, for his own self. अकुरुत Akuruta, made. पशुभ्यः Paśubhyaḥ, to the animals. एकं Ekam, one; Payas (पयस). प्रायच्छत् Prâyachchhat, gave. तस्मिन् Tasmin, in that payas. सर्वं Sarvam, all; the whole world. प्रतिष्ठितं Pratiṣṭhitam, is dependant. यत् Yat, whatever. च Cha. प्राणिति Prâṇiti, breathes; is alive. यत् Yat, whatever. च Cha, and. न Na, not; does not breathe. कस्मात् Kasmât, from (Hari called) Ka. तानि Tâni, these (foods). सर्वदा Sarvadâ, always. अद्यमानानि Adyamânâni, being eaten. न Na, not. क्षीयंते Kṣîyante, are consumed; are exhausted. यः Yaḥ, who. वै Vai, verily. ताम् Tâm, that. अक्षितिम् Akṣitim, inexhaustible; the Lord Hari who is the constant source of food to all. वेद Veda, knows. सः Saḥ, He; the knower. अन्नं Annam, food; this word has been used to indicate all the objects of enjoyment. प्रतीकेन Pratîkena, tending towards himself; without any effort. अत्ति Atti, eats; enjoys. सः Saḥ, He; the knower. देवान् Devân, to the gods; among the gods. अपि Api, even. गच्छति Gachchhati, goes. सः Saḥ, He. ऊर्जं Urjam, the food that gods eat. उपजीवति Upajîvati, lives on. इति Iti, these. श्लोकाः Ślokâḥ the verses; that need the explanation.

1. Of the seven kinds of food which were created by our Father (Viṣṇu) by His own will and according to the works, (of the Jîvas) one is common to all; two He gave to the devas; three He made for His own self; and one He gave to the animals, on which depend all,—all that breathe and all that do not. (Because they proceed) from क Ka (Hari) they are not exhausted, though they are always being consumed. One who knows that Lord Inexhaustible eats the food easily. He goes even to (the level of) the devas. He lives on the foods of the gods. Such is the Vedic mantra (which needs the following explanation).—56.

MANTRA I. 5. 2.

यत्सप्तान्नानि मेधया तपसाजनयत्पितेति मेधया हि तपसाऽजनयत्पिता । एकमस्य साधारणमिति । इदमेवास्य तत्साधारणमन्नं यदिदमद्यते । स य एतदुपास्ते न स पाप्मनो व्यावर्तते मिश्रꣳ ह्येतत् । द्वे देवानभाजयदिति । हुतं च प्रहुतं च तस्माद्देवेभ्यो जुह्वति च प्रच जुह्वति । अथो आहुर्दर्शपूर्णमासाविति ।

तस्मान्नेष्टियाजुकः स्यात् ।

पशुभ्य एकं प्रायच्छदिति तत्पयः । पयो ह्येवाग्रे मनुष्याश्च पशवश्चोपजीवन्ति । तस्मात् कुमारं जातं घृतं वैवाग्रे प्रतिलेहयन्ति स्तनं वानुधापयन्त्यथ वत्सं जातमाहुरतृणाद इति ।

तस्मिन् सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च नेति । पयसि हीदꣳ सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ।

तद्यदिदमाहुः संवत्सरं पयसा जुह्वदपपुनर्मृत्युं जयतीति न तथा विद्यात् । यदहरेव जुहोति तदहः पुनर्मृत्युमपजयति । एवं विद्वान्सर्वꣳ हि देवेभ्योऽन्नाद्यं प्रयच्छति ।

कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदेति । पुरुषो वा

अक्षितिः स हीदमन्नं पुनः पुनर्जनयते । यो वै तामक्षितिं वेदेति । पुरुषो वा अक्षितिः स हीदमन्नं धियाधिया जनयते । कर्मभिर्यद्धैतन्न कुर्यात्क्षीयेत ह । सोऽन्नमत्ति प्रतीकेनेति । मुखं प्रतीकं मुखेनेत्येतत् । स देवानपि गच्छति स ऊर्जमुपजीवतीति प्रशंसा ॥ २ ॥

यत् Yat, which. पिता Pitâ, Lord Viṣṇu who is the common father to all. सप्तान्नानि Saptânnâni, seven kinds of food. मेधया Medhayâ, by His own will. तपसा Tapasâ, according to the deeds of the Jîvas. अजनयत्, Ajanayat, created. इति Iti, this; such is the mantra. हि Hi, certainly; indeed. पिता Pitâ, the father. मेधया Medhayâ, by His own will. तपसा Tapasâ, according to deeds. अजनयत् Ajanayat, created. एकं Ekam, one. अस्य Asya, of this. साधारणं Sâdhâraṇam, common. इति Iti, this; such is the mantra. इदम् Idam, this; it. एव Eva, only. अस्य Asya, of this; of mankind. तत् Tat, that. साधारणं Sâdhâraṇan, common. अन्नं Annam, food. यत् Yat, that. इदम् Idam, which. अद्यते Adyate, is eaten. सः Saḥ, He. यः Yaḥ, who. एतत् Etat, this food. उप Upa, near at hand. His own. (This word is to be supplied). उपास्ते Upâste, thinks. सः Saḥ, He. पाप्मनः Pâpmanaḥ, from sin. न Na, not. व्यावर्तते Vyâvartate, turns. हि Hi, because. एतत् Etat, this food. मिश्रं Miśram, mixed, common to the Devas and Brâhmans. वै Vai, truly; in fact. द्वे Dve, the two. देवान् Devân, to the gods. अभाजयत् Abhâjayat, (He) assigned; gave. इति Iti, this; such is the mantra. हुतं Hutam, offerings poured into the fire for Viśvadeva (विश्वेदेव); this is done at the time of receiving guests. It is called Viśvadeva. च Cha. प्रहुतं Prahutam, offerings or oblations made to the gods. च Cha, and. तस्मात् Tasmât, therefore; because Viśvadevan and Valiharaṇa are two foods of the Devas. देवेभ्यः Devebhyaḥ, for the gods. जुह्वति Juhvati, offerings are poured into the fire. च Cha, and प्रजुह्वति Prajuhvati, the offerings are made. The nominative of these two verbs is अद्यतनाः Adyatanâḥ, men of the present day. अथ Atha, on the other hand. दर्शपूर्णमासौ Darśapûrṇamâsau, ceremony at the new moon (दर्श) and the ceremony at the full moon (पूर्णमास). आहुः Âhuḥ, say. इति. तस्मात् Tasmât, therefore; because Vaiśvadeva and Valiharaṇa are foods of the gods. याजुकः Yâjukaḥ, the sacrificer. इष्टिः Iṣṭiḥ, kâmya offering. न Na, not. स्यात् Syât, should be. पशुभ्यः Paśubhyaḥ, to the animals. एकं Ekam, one. प्राजयच्छत् Prâjachchhat, gave. इति Iti, this; तत् Tat, that; that food. पयः Payaḥ, milk and such like liquid food. अग्रे Agre, in the beginning; in infancy. मनुष्याः Manuṣyâḥ, men. च Cha. पशवः Paśavaḥ, the animals. च Cha, and. पयः Payaḥ, milk. उपजीवंति Upajîvanti, live on. हि Hi, तस्मात् Tasmât, therefore; since milk is the food in infancy. जातं Jâtam, new born. कुमारं Kumâram, child. घृतं Ghṛitam, ghee; melted butter. वा Vâ, or; or butter. अग्रे Agre, first. प्रतिलेहयंति Pratilehayanti, make it lick. वै Vai, it is well-known. स्तनं Stanam, breast. अनुधापयंति Anudhâpayanti, make it suck. वै Vai, it is well-known. अथ Atha, on the other hand. जातं

Jâtam, new born. वत्सं Vatsam, young one (of animals). अतृणाद: Atriṇâdaḥ, non-eater of grass. इति Iti, this. आहु: Âhuḥ, they say; they call. तस्मिन् Tasmin, in it. सर्वं Sarvam, all. प्रतिष्ठितं Pratiṣṭhitam, depend. (यत्) Yat, whichever Cha, and. प्राणिति Prâṇiti, breathes. च Cha, and. यत् Yat, whichever. न Na, not. इति Iti, this; such is the mantra. हि Hi, because. पयसि Payasi, on milk. सर्वं Sarvam, all. प्रतिष्ठितं Pratiṣṭhitam, depend. यत् Yat, whichever. च Cha, and. प्राणिति Prâṇiti, breathes. यत् Yat, whichever. च Cha, and. न Na, not. पयसा Payasâ, with milk. संवत्सरं Samvatsaram, the whole year. जुह्वत् Juhvat, after having performed homa. पुनर्मृत्युम् Punarmṛityum, repeated death; the world; ignorance. अपजयति Apajayati, conquers; attains Mukti or Knowledge. इति Iti. यत् Yat, as; which. इदम् It; this. आहु: Âhuḥ (The wise) say. तत् Tat, that. तथा Tathâ, in that sense; in literal sense. न Na, not. विद्यात् Vidyât, should know. एवं Evam, this; the creation of seven kinds of food. विद्वान् Vidvân, one who knows. यत् Yat, the very. अह: Ahaḥ, the day. पयसा Payasâ, with milk. जुहोति Juhoti, performs the homa (होम). तत् Tat, that very. अह: Ahaḥ, day. पुनर्मृत्युम् Punarmṛityum, repeated death. अपजयति Apajayati, overcomes. (Supply—यत: Yataḥ, because; and अत: Ataḥ, hence). हि Hi, because. देवेभ्य: Devebhyaḥ, to the gods. सर्वं Sarvam, all. अन्नाद्यं Annâdyam, food, &c. प्रयच्छति Prayachchhati, gives. (Supply—पयोहोमेन Payohomena, performing the homa (होम) with milk). कस्मात् Kasmât, owing to क (a name of Hari). तानि tâni, these foods. सर्वदा Sarvadâ, always. अद्यमानानि Adyamânâni, being eaten. न No, not. क्षीयंते Kṣîyante, are exhausted. इति Iti, this; such is the mantra. पुरुष: Puruṣaḥ, Viṣṇu. वै Vai, indeed; in fact. अक्षिति: Akṣitiḥ (Food) inexhaustible. स: Saḥ, He. इदम् Idam, this. अन्नं Annam, food. पुन: पुन: Punaḥ-punaḥ, again and again. जनयते Janayate, produces. य: Yaḥ, who. वै Vai, verily. ताम् Tâm, that. अक्षितिम् Akṣitim, inexhaustible. वेद Veda, knows. इदं Idam, this. पुरुष: Puruṣaḥ, Viṣṇu. वै Vai, indeed; in fact. अक्षिति: Akṣitiḥ, inexhustible. स: Saḥ He. इदं Idam this. अन्नं Annam, food of seven kinds. धियाधिया Dhiyâdhiyâ, through His own will. कर्मभि: Karmabhiḥ, by His acts. जनयते Janayate, produces. यत् Yat, if. वै Vai, indeed. एतत् Etat, this; repeated production of food. न Na, not. कुर्यात् Kuryât, should do. तत् Tat, then. क्षीयते Kṣîyate, becomes exhausted. ह Ha, it is certain. स: Saḥ, He. अन्नं Annam, food. अत्ति Atti, eats. प्रतीकेन Pratîkena, without any effort. इति Iti, this; such is the mantra. मुखं Mukham, the face. प्रतीकं Pratîkam, the word Pratîk. मुखेन Mukhena, by the face. इति Iti. एतत् Etat, this; the eating of food. स: Saḥ, He. देवान्, Devân, to the gods. अपि Api, even. गच्छति Gachchhati, goes. स: Saḥ, He. ऊर्जं Urjam, the food that gods eat. उपजीवति Upajîvati, lives on. इति Iti, this; such is the mantra. प्रशंसा Praśamsâ, praise; a word of praise.

2. (When the mantra that says) "our Father created seven kinds of food by His own will and deed" (it recites a true fact for the Father created them by His will and according to the deeds (of the creatures). (When the mantra says) "One is common to all;" (it means) the thing

that is common to all, is what is (the) food which is eaten (by them all). He who thinks this food as exclusively his own does not turn from sin, for, it is common,—common to all creatures. When the mantra says "two of them He gave to the gods" (it means) these two are Vaiśvadeva Karma, and Valiharaṇa Karma. Therefore, it is even now, that offerings are poured into the fire (at the time of receiving guests) and oblations are made (to the gods). But on the other hand, some say that these two are Darśa and Pûrṇamâsa. Therefore, a sacrificer should not look to the fruits (of the sacrifices). (In the mantra it has been said) "to the animals one He gave." (It means) what He gave was Payas,—milk. For, men and animals in their infancy live on milk only. This is why a newly born child is made to lick Ghṛita (clarified butter) or it is made to suck the breast (of his mother). Therefore all newly-born young ones of animals are called Atṛiṇâda (non-eaters of grass). In the mantra it has been said—"on it depend all that breathe and that do not." (Such has been said) because it is on milk only that all depend, all that breathe and all that do not. It is said by some that one overcomes repeated death by performing the sacrifice, for a year with milk. This is not to be understood (as literally correct. On the contrary) he who has a knowledge of these (seven kinds of food) gets rid of repeated death, the very day that he performs the sacrifice with milk, because (on performing the homa with milk) he supplies the gods with everything (such as food, &c.) The mantra says—"owing to the Ka, the All Blissful Hari they are not exhausted though they are always being consumed." It is so said because the Puruṣa (the Lord) is, in fact, Inexhaustible. It is He who produces food again and again. It has been said in the mantra—"one who knows that Lord Inexhaustible." It means that the Puruṣa (the Lord) is Inexhaustible. It is He who by His own will and according

to the deeds of the creatures produces these foods. If He had not made food grow again and again, then it would have, indeed, been wholly exhausted. In the mantra it is said—"He eats the food (Pratîkena) easily." The word Pratîka means face. The sense of the sentence is—He eats by the face. "He goes even to (the level) of the gods. He lives on the food of the gods." This is a sentence expressive of praise.—57.

MANTRA I. 5. 3.

त्रीण्यात्मनेऽकुरुतेति । मनो वाचं प्राणं तान्यात्मनेऽकुरुत । अन्यत्रमना अभूवंनादर्शमन्यत्रमना अभूवं नाश्रौषमिति । मनसा ह्येव पश्यति मनसा शृणोति ।

कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव । तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति । यः कश्च शब्दो वागेव । सैषा ह्यन्तमायत्ता । एषा हि नः । प्राणोऽपानो व्यान उदानः समानोऽन इत्येतत्सर्वं प्राण एव । एतन्मयो वा अयमात्मा । वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

त्रीणि Triṇi, the three. आत्मने Âtmane, for Himself; for His own satisfaction. अकुरुत Akuruta, made. इति Iti, this; such has been said in the mantra. मनः Manaḥ, mind. वाचं Vâcham, the speech. प्राणं Prâṇam, the Prâṇa Vâyu. तानि Tâni, these three. आत्मने Âtmane, for His own satisfaction. अकुरुत Akuruta, He did; He made. अन्यत्रमनाः Anyatramanâḥ, with my mind directed to another thing, unmindful. अभूवम् Abhûvam, I was. न Na, not. अदर्शम् Adarśam, I saw. अन्यत्रमनाः Anyatramanâḥ, with my mind attached to another thing. अभूवम् Abhûvam, I was. न Na, not. अश्रौषम् Aśrauṣam, I heard. इति Iti, these; these two are the indirect proofs. हि Hi, because; the reason why a man says on being asked that I did not see, or did not hear, my mind being directed towards other things. The reason,—why a man does not see or hear when he is unmindful. मनसा Manasâ, by the help of the mind. एव Eva, only. पश्यति Paśyati, a man sees मनसा Manasâ, by the help of the mind. शृणोति Śriṇoti (a man) hears. कामः Kâmaḥ, a desire for one thing only. संकल्पः Saṃkalpaḥ, determination. विचिकित्सा Vichikitsâ, a desire for things more than one; curiosity. श्रद्धा Śraddhâ, faith; confidence. अश्रद्धा Aśraddhâ, unbelief; want of faith. धृतिः Dhṛitiḥ, steadiness; fortitude. अधृतिः Adhṛitiḥ, want of steadiness; impatience; intoleration. ह्रीः Hrîḥ, modesty; bashfulness (in giving away

things.) धीः Dhîḥ, intellect. भीः Bhîḥ, fear. इति Iti. एतत् Etat, these. सर्वं Sarvam, all. मनः Manaḥ, mind. एव Eva, only; these are positive proofs. तस्मात् Tasmât, therefore; on account of the superiority of the mind to the organs of the senses. अपि Api, it is. पृष्ठतः Pṛiṣṭhataḥ, on the back. उपस्पृष्टः Upaspṛiṣṭaḥ, touched. मनसा Manasâ, by the help of the mind. विजानाति Vijânâti, knows; is aware. यः Yaḥ, that. कश्चित् Kaśchit, whatever. शब्दः Śabdaḥ, a significant sound; a word. वाक् Vâk, vâk or speech. एव Eva, indeed. हि Hi, because. सा Sâ, that; just mentioned. एषा Eṣâ, this; Vâk. अंतं Antam, the End, the Final, namely, Viṣṇu. आयत्ता Âyattâ, traceable to. Every term speaks of Viṣṇu, because every term is the name of the Lord. नः Naḥ, our, of the Ṛiṣis who are the seers of mantras. एषा Eṣâ, she; the Vâk. हि Hi, it is well-known. supply—अंतमायत्ता (Antamâyattâ). प्राणः Prâṇah, the Prâṇa Vâyu; the vital air that makes us work. अपानः Apâṇaḥ, the Apâna Vâyu; the vital air whose function it is to stop. व्यानः Vyânaḥ, the Vyâna Vâyu; the vital air that make us perform deeds of strength. उदानः Udânaḥ, the Udâna that performs the function of union with God. समानः Samânaḥ, Samâna Vâyu; the vital airs whose function it is to direct the body, the organs and the mind. इति Iti. एतत् Etat, these. सर्वं Sarvam, all. प्राणः Prânaḥ, the Prâṇa Vâyus. एव Eva, only. अयम् Ayam, this. आत्मा Âtmâ, jîva. एतन्मयः Etanmayaḥ, has these prevailing as chief. वै Vai, truly, indeed वाङ्मयः Vâṅmayaḥ, having speech prevailing as chief. मनोमयः Manomayaḥ, having mind prevailing as chief. प्राणमयः Prâṇamayaḥ, having Prâṇa or vital airs prevailing as chief.

3. "The three He made for His own self"—(so says the mantra) (By it, it is to be understood, that) the mind, the speech, and Prâṇa are the three which He made for Himself. By the help of the mind only one sees, and by the help of the mind only one hears, (because one is heard to say)—"I did not see it because my mind was directed towards something else." "I did not hear it because I was absent minded." Desire, determination, curiosity, faith, unbelief, steadiness, intoleration, modesty, intellect, fear, these all are but mind only. It is therefore, that when one is touched on the back, he becomes aware of it by his mind. Whatever is a significant sound is but speech. This Speech, depends on the Final (Lord Viṣṇu). Certainly our speech is such,—(we who are Ṛiṣis)—our Prâṇa, our Apâṇa, our Vyâṇa, our Udâna, our Samâna, these Vâyus (our vital airs) are all nothing but Prâṇa. This Âtmâ or Jîva has, indeed

all (of these three) prevailing as chief,—in him the mind prevails, the speech prevails, and the Prâṇa Vâyus prevail,—58.

MANTRA I. 5 .4.

त्रयो लोका एत एव। वागेवायं लोको मनोऽन्तरिक्ष लोकः प्राणोऽसौ लोकः ॥ ४ ॥

एते Ete, these. एव Eva, only ; these—mind, speech and Prâṇa. त्रयः Trayaḥ, three. लोकाः Lokâḥ, worlds ; the presiding gods of the worlds. वाक् Vâk, Vâk ; Sarasvati. अयं Ayam, this. लोकः Lokaḥ, world ; Bhûloka ; the presiding deity of the world. एव Eva, only. मनः Manaḥ, the presiding deity of the mind, Brahmâ. अंतरिक्षलोकः Antarikṣalokaḥ, the presiding deity of the heavens. प्राणः Prâṇaḥ, Vâyu ; the presiding deity of the Prâṇa. असौ Asau, this. लोकः Lokaḥ, Svargaloka (स्वर्गलोकः).

4. These only are the presiding gods of the three worlds. Sarasvati is the presiding deity of this Bhûloka. Manas or Brahmâ is of the heavens ; and Vâyu is of that world (the heaven).—59.

MANTRA I. 5. 5.

त्रयो वेदा एत एव वागेवर्ग्वेदो मनो यजुर्वेदः प्राणः सामवेदः ॥ ५ ॥

त्रयः Trayaḥ, the three. वेदाः Vedâḥ, the Vedas ; the presiding deity thereof. एते Ete, these. एव Eva, only. वाक् Vâk, Vâk ; Sarasvati. एव Eva, indeed. ऋग्वेदः Rigvedaḥ, the presiding deity of the Rigvedaḥ. मनः Manaḥ, mind ; Brahmâ. यजुर्वेदः Yajurvedaḥ, the presiding deity of the Yajurvedaḥ. प्राणः Prâṇaḥ, the Prâṇa Vâyus. सामवेदः Sâmavedaḥ, the presiding deity of the Sâmavedaḥ.

5. These only are the presiding deities of the Vedas. Sarasvati is the presiding deity of the Ṛigveda, Brahmâ of the Yajurveda, and Vâyu of the Sâmaveda.—60.

MANTRA I. 5. 6.

देवाः पितरो मनुष्या एत एव वगेवा देवा मनः पितरः प्राणो मनुष्याः ॥ ६ ॥

देवाः Devâḥ, the gods. पितरः Pitaraḥ, Pitṛis. मनुष्याः Manuṣyâḥ, the presiding deities of men. एते Ete, these. एव Eva, indeed. वाक् Vâk, Vâk ; Sarasvati. एव Eva, indeed. देवाः Devâḥ, the presiding deity of the gods. मनः Manaḥ, Brahmâ. पितरः Pitaraḥ, the presiding deity of the Pitṛis. प्राणः Prâṇa, the Prâṇa Vâyus. मनुष्याः Manuṣyâḥ the presiding deities of men.

6. The presiding deities of the Devas, the Fathers and men are indeed these three. Sarasvati is the presiding deity of the devas, Brahmâ of the Fathers and Vâyu of men.—61.

MANTRA I. 5. 7.

पिता माता प्रजैत एव मन एव पिता वाङ्माता प्राणः प्रजा ॥ ७ ॥

पिता Pitâ, the father. माता Mâtâ, the mother. प्रजा Prajâ, children. एते Ete, these. एव Eva, indeed. मनः Manaḥ, Brahmâ. पिता Pitâ, the father. वाक् Vâk, Vâk; Sarasvati. माता Mâtâ, the mother. प्राणः Prâṇa, the Prâṇaḥ Vâyus. प्रजाः Prajâḥ, children.

7. These are, indeed, the presiding deities in father, mother and children. Brahmâ is the presiding deity in the father, Sarasvati in the mother and Vâyu in children.—62.

MANTRA I. 5. 8.

विज्ञातं विजिज्ञास्यमविज्ञातमेत एव यत् किंच विज्ञातं वाचस्तद्रूपं वाग्घि विज्ञाता वागेनं तद्भूत्वाऽवति ॥ ८ ॥

विज्ञातम् Vijñâtam, what is known; the presiding deity thereof. विजिज्ञास्यम् Vijijñâsyam, what is desired to be known; every object of knowledge; the presiding deities thereof. अविज्ञातम् Avijñâtam, what remains unknown. एते Ete, these. एव Eva, indeed. यत् Yat, anything. किंच Kiñcha, whatever. विज्ञातं Vijñâtam, known. तत् Tat, that. वाचः Vâchaḥ of Sarasvati. रूपम् Rûpam, image or representative form हि Hi, because. वाक् Vâk, vâk; Sarasvati. विज्ञाता Vijñâtâ, knower; the presiding deity there of. वाक् Vak, Sarasvati. एनं Enam, him, who knows her greatness. तत् Tat, that; the presiding deity of the thing known. भूत्वा Bhûtvâ, being. अवति Avati, protects.

8. These three are the presiding deities of what is Known, what is desired to be known (Knowable) and what is Unknown. The Known is the image of Sarasvati; because Sarasvati is the presiding deity in the knower. Vâk, indeed, protects the knower (of her greatness) after having assumed the form of that which is Known.—63.

MANTRA I. 5. 9.

यत्किंच विजिज्ञास्यं मनसस्तद्रूपं मनो हि विजिज्ञास्यं मन एनं तद्भूत्वाऽवति ॥ ९ ॥

यत् Yat, anything. किंच Kiñcha, whatever. विजिज्ञास्यम् Vijijñâsyam, what is desired to be known; object of knowledge. मनसः Manasaḥ of Brahmâ. तत् Tat, that. रूपं Rûpam,

image, or representative form. हि Hi, because. मनः Manaḥ, Brahmâ. विजिज्ञास्यम् Vijijnâsyam, the presiding deity in what is wished to be known. मनः Manaḥ, Brahmâ. एनं Enam, Him who knows his greatness. तत् Tat, that; the presiding deity of the thing which is wished to be known. भूत्वा Bhutvâ, being. अवति Avati, protects

9. That verily is the image of Brahmâ which is the Knowable; because Brahmâ is the presiding deity of what is Knowable. Brahmâ having assumed the form of that protects him (who knows his greatness).—64.

MANTRA I. 5. 10.

यत्किंचाविज्ञातं प्राणस्य तद्रूपं प्राणो ह्यविज्ञातः प्राण एनं तद्भूत्वाऽवति ॥ १० ॥

यत् Yat, anything. किंच Kincha, whatever. अविज्ञातम् Avijñâtam, unknown. प्राणस्य Prâṇasya, of the Vâyu. तत् Tat, that. रूपम् Rûpam, image or representative form. हि Hi, because. प्राणः Prânaḥ, the Vâyu. अविज्ञातः Avijnâtaḥ, unknown. प्राणः Prânaḥ, the Vâyu. एनं Enam, Him, who knows his greatness. तत् Tat, that; the presiding deity of the thing unknown. भूत्वा Bhutvâ, being. अवति, A vatî, protects.

10. Whatever is Unknown is the image of Vâyu; because Vâyu is the diety of the thing unknown. Vâyu protects him who knows his greatness (after having assumed the form of the presiding deity of the thing unknown).—65.

MANTRA I. 5. 11.

तस्यैव वाचः पृथिवी शरीरं ज्योतीरूपमयमग्निः। तद्यावत्येव वाक्तावती पृथिवी तावानयमग्निः ॥ ११ ॥

तस्यै Tasyai, that; the ordinary form is तस्याः (Tasyâḥ). वाचः Vâchaḥ of Sarasvati. पृथिवी Pṛithivî, the earth. शरीरं Śariram, body. ज्योतिः Jyotiḥ, light. रूपम् Rûpam, image. अयम् Ayam, this. अग्निः Agniḥ, fire. एव Eva, indeed. तत् Tat, therefore; because both the earth and fire are Vâk. यावती Yâvatî as far extending. एव Eva, only. वाक् Vâk, speech. तावती Yâvati, so far extending. पृथिवी Pṛithivî, the earth. तावान् Tâvân, so far extending. तावान् अयम् Ayam, this. अग्निः—Agniḥ, fire.

11. Of that Sarvasvati the earth is the body, this light, (the light that is fire) is the image. Therefore as far as speech extends, so far extends the earth, so far fire.—66.

MANTRA I. 15 12.

अथैतस्य मनसो द्यौः शरीरं ज्योतीरूपमसावादित्यस्तद्यावदेव मनस्तावती द्यौस्तावानसावादित्यः। तौ मिथुनं समैतां। ततः

प्राणोऽजायत। स इन्द्रः स एषोऽसपत्नः। द्वितीयो वै सपत्नो नास्य सपत्नो भवति य एवं वेद ॥ १२ ॥

अथ Atha, next. एतस्य Etasya, this. मनसः Manasaḥ, of Brahmâ. द्यौः Dyauḥ Heaven. शरीरं Śarîram, body. ज्योतिः Jyotiḥ, light. रूपम् Rûpam, image. असौ Asau, this. आदित्यः Âdityaḥ, the sun. तत् Tat, therefore. यावत् Yâvat, as far extending. एव Eva, only. मनः Manaḥ, Brahmâ. तावती Tâvatî, so far extending. द्यौः Dyauḥ, Heaven. तावान् Tâvân, so far extending. असौ Asau, this. आदित्यः Âdityaḥ, the sun. तौ Tau, the two, Vâk and Manas, *i.e.*, Brahmâ and his wife Brahmâṇî or Sarasvati. मिथुनं, Mithunam, union as husband and wife. समैतां Sametâm, got. ततः Tataḥ, then; after their union as husband and wife. प्राणः Prâṇaḥ, Vâyu (in a different form) अजायत Ajâyata, was born. सः Saḥ, He; the Vâyu. इन्द्रः Indraḥ, supreme; having divine perfection and attributes such as Animâ, Laghimâ, &c. सः Saḥ, He. एषः—Eṣaḥ, this; Prâṇa. असपत्नः Asapatnaḥ, without rival or enemy. द्वितीयः—Dvitîyaḥ, A Second, who is equally strong. वै Vai, indeed. सपत्नः Sapatnaḥ, rival. यः Yaḥ, who. एवं Evam, this, that Prâṇa is without rival. वेद Veda, knows; realises. अस्य, Asya. His. सपत्नः Sapatnaḥ, rival; enemy. न Na, not. भवति Bhavati, is.

12. Next, of this Brahmâ the heaven is the body; this light, that is Âditya, is his image. Therefore as far as Brahmâ extends, so far extends the heaven and so far that Âditya. Those two got united as husband and wife. From this union Prâṇa was born. He is supreme. This Prâṇa, just mentioned, is without a rival, for a second equally strong is regarded as a rival. Whoever realises this (that Prâṇa is without a rival) has no rival to meet.—67.

MANTRA I. 5. 13.

अथैतस्य प्राणस्यापः शरीरं ज्योतीरूपमसौ चन्द्रस्तद्यावानेव प्राणस्तावत्य आपस्तावानसौ चन्द्रः। त एते सर्व एव समाः सर्वेऽनन्ताः। स यो हैतानन्तवत उपास्तेऽन्तवन्तꣳ स लोकं जयत्यथ यो हैताननन्तानुपास्तेऽनन्तꣳ स लोकं जयति ॥ १३ ॥

अथ Atha, next. एतस्य Etasya, this. प्राणस्य Prâṇasya, of Vâyu. आपः Âpaḥ, waters. शरीरं Śarîram, body. ज्योतिः Jyotiḥ, light. रूपम् Rûpam, form. असौ, Asau, this. चंद्रः Chandraḥ, the moon. तत् Tat, therefore. यावान् Yâvân, as far extending. एव Eva, in fact, indeed. प्राणः Prâṇaḥ, Prâṇa; Vâyu. तावत्य Tâvatya, so far extending. आपः Âpaḥ, waters. तावान् Tâvân, so far extending. असौ Asau, this. चंद्रः Chandraḥ, the moon. ते Te, those. एते Ete, Vâk, mind and Prâṇa, *i.e.*, Sarasvati, Brahmâ and

Vâyu. सर्वे Sarve, all. एव Eva, indeed. समाः Samâḥ, alike. सर्वे Sarve, all. अनंताः Anantâḥ, possessed of infinite qualities. सः Saḥ, He. यः Yaḥ, who. एतान् Etân, these (three). अंतवत् Antavat, as finite (like Jîva). उपास्ते Upâste, worships. सः Saḥ, He. अंतवंतम् Antavantam, finite or limited. लोकं Lokam, world. जयति Jayati, conquers, gets the mastery over. ह Ha, indeed. अथ Atha, on the other hand. यः Yaḥ, who. एतान् Etân, these (three). अनंतान् Anantân, possessed of infinite qualities. उपास्ते Upâste, worships. सः Saḥ, He. अनंतम् Anantam, infinite. लोकं Lokam, world; Viṣṇuloka. जयति Jayati, conquers. ह Ha, indeed.

13. Next, of this Vâyu waters are the body, the light which is called the moon, is his form. Therefore as far as Vâyu extends, so far extend the waters and so far extends that moon. They are, in fact, all alike, all infinite. Whoever worships them as finite, conquers a finite world; on the other hand, he who worships them as infinite, conquers an infinite world.—68.

MANTRA I. 5. 14.

स एष संवत्सरः प्रजापतिः षोडशकलस्तस्य रात्रय एव पञ्चदशकला ध्रुवैवास्य षोडशी कला स रात्रिभिरेवा च पूर्यतेऽप च क्षीयते । सोऽमावास्याꣳ रात्रिमेतया षोडश्या कलया सर्वमिदं प्राणभृदनुप्रविश्य ततः प्रातर्जायते । तस्मादेताꣳ रात्रिं प्राणभृतः प्राणं न विच्छिन्द्यादपि कृकलासस्यैतस्या एव देवताया अपचित्यै ॥१४॥

सः Saḥ, He. एषः Eṣaḥ, this. प्रजापतिः Prajâpatiḥ, Vâyu. संवत्सरः Samvatsaraḥ, named Samvatsara. षोडशकलः Ṣoḍśakalaḥ, consisting of sixteen parts; is especially in the moon that has sixteen phases. तस्य Tasya, His; of the Vâyu present in the moon. Pañchadaśakalâḥ, पञ्चदशकलाः fifteen parts. रात्रयः Râtrayaḥ, called nights; the parts are called nights, because they increase by the bright fortnight and decrease by the dark fortnight. एव Eva, certainly. अस्य Asya, His; of the Vâyu present in the moon. षोडशी Ṣoḍaśî, the sixteenth. कला Kalâ, parts. ध्रुवा Dhruvâ, fixed; constant. एव Eva, certainly. सः Saḥ the Vâyu in the moon. रात्रिभिः Râtribhiḥ, by the nights; by the fifteen of the bright fortnights. आपूर्यते Âpûryate, becomes full. च Cha. अपक्षीयते Apakṣîyate, wanes by the fifteen of the dark fortnight. च Cha, and. एव Eva, certainly. सः Saḥ, He; derived of fifteen parts. अमावास्यां Amâvâsyâm, new moon रात्रिं Râtrim, in the night. एतया Etayâ, this; by this part. षोडश्या Ṣoḍaśyâ, the sixteenth. कलया Kalayâ, with the part. सर्वम् Sarvam, all. इदम् Idam, this. प्राणभृत् Prâṇabhrit, having beings. अनुप्रविश्य Anupraviśya, entering. ततः Tataḥ, then.

प्रातः Prâtaḥ, in the morning; in the day after new-moon. जायते Jâyate, is born; is increased by the second part. तस्मात् Tasmât, therefore; because the Vâyu in the moon is with the living beings in the night of the new-moon. एतां Etâm, this. रात्रिं Râtrim, in the night. प्राणभृतः Prâṇabhṛitaḥ, of the living being. प्राणं Prâṇam, the life. न Na, not. विच्छिंद्यात् Vichchhindyât, should cut off. अपि Api, even. कृकलासस्य Krikalâsasya, of a lizard; of a chameleon. एतस्याः Etasyâḥ, this. देवतायाः Devatâyâḥ, of the god. एव Eva, even. अपचित्यै Apachitai, in honour of.

14. This Prajâpati (the Vâyu that is in the moon), named Samvatsara, consists of sixteen parts. The nights,—(the nights of the dark fortnight as well as of the bright fornight) are his fifteen parts. Certainly constant is his sixteenth part. It is by the nights (of the bright fortnight) that he becomes full, and by the nights (of the dark fortnight) that he wanes. In the night of the new-moon, entering with this sixteenth part all that is endowed with life, he is then born the next day in the morning. Therefore, in that night, no one should cut off the life of any living beings, not even of the lizard. It is, indeed, in honour of this god (Vâyu).—69.

MANTRA I. 5. 15.

यो वै स संवत्सरः प्रजापतिः षोडशकलोऽयमेव स योऽयमेवंवित्पुरुषः । तस्य वित्तमेव पञ्चदशकला आत्मैवास्य षोडशी कला स वित्तेनैवा च पूर्यतेऽप च क्षीयते । तदेतन्नभ्यं यदयमात्मा प्रधिर्वित्तं । तस्माद्यद्यपि सर्वज्यानिं जीयत आत्मना चेज्जीवति प्रधिनागादित्येवाहुः ॥१५॥

सः Saḥ, He; that. संवत्सरः Samvatsaraḥ, named Samvatsara. प्रजापतिः Prajâpatiḥ, Prajâpati. यः Yaḥ, who. षोडशकलः Sodaśakalaḥ, consisting of sixteen parts. सः Saḥ, He. अयम् Ayam, this. एव Eva, in fact; indeed. यः Yaḥ, who. अयम् Ayam, such. एवंवित् Evamvit, one who knows the creation of seven kinds of food. पुरुषः Purûṣaḥ, man; person. वै Vai, indeed. तस्य Tasya, His; of the Vâyu present in him who knows the creation of seven kinds of food. वित्तं Vittam, wealth such as gold, &c. एव Eva, only. पंचदशकलाः Pañchadaśakalâḥ, fifteen parts. अस्य Asya, of this Vâyu. आत्मा Âtmâ, the body of the wise men in whom he is. षोडशी Śodaśî, sixteenth. कला Kalâ, part. सः Saḥ, the Vâyu in the wise men. वित्तेन Vittena, by the wealth. एव Eva, only. आपूर्यते Âpûryate, becomes full. च Cha. अपक्षीयते Apakṣîyate, diminishes. च Cha, and. एतत् Etat, that. यत् Yat, which. अयम् Ayam, this. आत्मा Âtmâ, body. तत् Tat, that. नाभ्यं Nâbhyam, the nave of a

wheel. वित्त' Vittam, wealth. प्रधिः Pradhiḥ, the periphery. तस्मात् Tasmât, therefore; since the body is like the nave of a wheel and wealth its periphery. यद्यपि Yadyapi, if. सर्वज्यानिं Sarvajyânim, ali the wealth. क्षीयते Kṣîyate, is stolen by others; is lost. आत्मना Âtmanâ, by the body. जीवति Jîvati, (He) lives. चेत् Chet, if. प्रधिना Pradhinâ, by the periphery; by the wealth. अगात् Agât, is gone. इति Iti, this. एव Eva, only. आहुः Âhuḥ, (they) say.

15. He, the Prajâpati named Samvatsara that has sixteen parts, is, indeed, such a one as knows this (creation of seven kinds of food.) The wealth is his fifteen parts and the body is the sixteenth part. By the wealth (when accumulated) he becomes full, (and by the wealth when lost) he is reduced. That which is the body (of the wise) is like the nave of a wheel and (his) wealth is like its periphery. Therefore, when a man lives with his body only when all the wealth is gone, they say that he is gone by periphery.—70.

MANTRA I. 5. 16.

अथ त्रयो वाव लोका मनुष्यलोकः पितृलोको देवलोक इति । सोऽयं मनुष्यलोकः पुत्रेणैव जय्यो नान्येन कर्मणा । कर्मणा पितृलोको विद्यया देवलोकः । देवलोको वै लोकानाँ श्रेष्ठस्तस्माद्विद्यां प्रशँसन्ति ॥१६॥

अथ Atha, again. त्रयः Trayaḥ, three. लोकाः Lokâḥ, worlds. वाव Vâva, verily; truly. मनुष्यलोकः Manuṣyalokaḥ, the world of man. पितृलोकः Pitṛilokaḥ, the world of the Pitṛis or Fathers. देवलोकः Devalokaḥ, the world of the Devas. इति Iti. सः Saḥ, that; just spoken. अयं Ayam, this. मनुष्यलोकः Manuṣyalokaḥ, the world of man. पुत्रेण Putreṇa, by a true begotten son or by a disciple. एव Eva, only. जय्यः Jayyaḥ, can be conquered or attained. न Na, not. अन्येन Anyena, other. कर्मणा Karmaṇâ, by work. कर्मणा Karmaṇâ, by work; by the sacrifices such as Jyotiṣṭoma, etc. पितृलोकः Pitṛilokaḥ, the world of the fore-fathers. विद्यया Vidyayâ, by knowledge. देवलोकः Devalokaḥ, the world of the gods. देवलोकः Devalokaḥ, the world of the gods. वै Vai, indeed. लोकानां Lokânâm, of the three worlds. श्रेष्ठः Śreṣṭhaḥ, the best. तस्मात् Tasmât, therefore. विद्याम् Vidyâm, tatva jñâna (तत्वज्ञानं). प्रशंसन्ति Praśamsanti, (they) praise.

16. Again, there are verily three worlds,—the world of Man, the world of Fathers and the world of the Devas. This world of man, just mentioned, can be attained by sons or disciples, but not by any other work; by works (such as

Jyotiṣṭoma, etc.), the world of the Fathers can be attained, whilst that of the Devas by knowledge. Of the three worlds, the best is, indeed, the world of the Devas. It is therefore, knowledge is so highly spoken of.—71.

MANTRA I. 5. 17.

अथातः संप्रत्तिः। यदा प्रैष्यन्मन्यते। अथ पुत्रमाह। त्वं ब्रह्म त्वं यज्ञस्त्वं लोक इति। स पुत्रः प्रत्याहाऽहं ब्रह्माऽहं यज्ञोऽहं लोक इति। यद्वै किंचानूक्तं तस्य सर्वस्य ब्रह्मेत्येकता।

ये वै के च यज्ञास्तेषाꣳ सर्वेषां यज्ञ इत्येकता ये वै के च लोकास्तेषाꣳ सर्वेषां लोक इत्येकता। एतावद्वा इदꣳ सर्वमेतन्मा सर्वꣳ सन्नयमितोऽभुनजदिति। तस्मात् पुत्रमनुशिष्टं लोक्यमाहुः। तस्मादेनमनुशासति। स यदेवंविदस्माल्लोकात्प्रैत्यथैभिरेव प्राणैः सह पुत्रमाविशति। स यद्यनेन किंचिदक्ष्णया कृतं भवति तस्मादेनꣳ सर्वस्मात्पुत्रो मुञ्चति तस्मात्पुत्रो नाम। स पुत्रेणैवास्मिँल्लोके प्रतितिष्ठति। अथैनमेते देवाः प्राणा अमृता आविशन्ति॥ १७॥

अथ Atha, and, now. अतः Ataḥ, hence. Because by a wise son this world can be conquered. संप्रत्तिः Samprattiḥ, gift, *i.e.*, the instruction; the instructions of a father to his son. यदा Yadâ, when. प्रैष्यन्मन्यते Praiṣyanmanyate, (the father) thinks that "I shall die." अथ Atha, then. त्वं Tvam, thou. ब्रह्म Brahmâ, Vedas. त्वं Tvam, thou. यज्ञः Yajñaḥ, sacrifice. त्वं Tvam, thou. लोकः Lokaḥ. world. इति Iti, such. पुत्रं Putram, to the son. आह Âha, says. सः Saḥ, that. पुत्रः Putraḥ, son. प्रत्याह Pratyâha, says in reply. अहं Aham, I. ब्रह्म Brahma, Brahma. अहं Aham, I. यज्ञः Yajñaḥ, sacrifice. अहं Aham, I. लोकः Lokaḥ, world. इति Iti. यत् Yat, anything. किंच Kiñcha, whatever. अनूक्तं Anûktam, what is read from the preceptor. तस्य Tasya, that. सर्वस्य Sarvasya, of all. ब्रह्म Brahma, Brahman, with the word Brahman. इति Iti. एकता Ekatâ, oneness; identity. वै Vai, verily; indeed. ये Ye, those. केच Kecha, that are. यज्ञाः Yajñâḥ, sacrifices. सर्वेषां Sarveṣâm, all. तेषां Teṣâm, of them. यज्ञः Yajñaḥ, with the word Yajna (यज्ञ). इति Iti. एकता Ekatâ, oneness; identity. वै Vai, indeed. ये Ye, those. केच Kecha, that are. लोकाः Lokâḥ, worlds. सर्वेषां Sarveṣâm, all, तेषां Teṣâm, of them. लोकः Lokaḥ, with the Loka. इति Iti. एकता Ekatâ, oneness; identity. वै Vai, indeed. इदम् Idam, this. सर्वं Sarvam, all; that have been mentioned as a duty to a son. एतावत् Etâvat, so much; up to this extent. (Read the Vedas, perform the sacrifices, and make me attain all the Lokas or worlds up to Mokṣa). वै Vai, only. सन्नयं Sannayam, treading in the right path; dutiful,

(Supply पुत्रं Putram after it). इतः Itah, having obtained; having got. एतस्मात् Etasmât, from this dutiful son. सर्वं Sarvam, all; the result of the son's study of the Vedas and the performance of the sacrifices. अभुनजत् Abhunajat, gets; obtains (the father). इति Iti. तस्मात् Tasmât, for this reason. अनुशिष्टं Anuśiṣṭam, who has received instructions from his father. पुत्रं Putram, son. लोक्यं lokyam, lokya; *i.e.*, the means of attaining all the worlds up to Mukti. आहुः Âhuḥ, (They) say. तस्मात् Tasmât, therefore; because the son is the means of attaining all the Lokas. एनं Enam, Him; the Son. अनुशासति Anuśâsati, instructs (the father). एवंवित् Evamvit, one who is Saptânnavit, *i.e.*, who has the knowledge of the seven kinds of food. सः Saḥ, He. यदा Yadâ, when. अस्मात् Asmât, this. लोकात् Lokât, from the world. प्रैति Praiti, departs; dies. अथ Atha, then. एभिः Ebhiḥ, these. प्राणैः Prâṇaiḥ, prâṇa (Vâyu), Manas (Brahmâ) and Vâk (Sarasvati). एव Eva, certainly. सह Saha, with. पुत्रं Putram, the son. आविशति Âviśati, enters; gets into. अनेन Anena, by him; by the father. यदि Yadi, if; at any time. अक्ष्णया Akṣṇayâ, through weakness. किंचित् Kiñchit, any; a simple act. कृतं Kṛitam, committed. भवति Bhavati, is. तस्मात् Tasmât, from that. सर्वस्मात् Sarvasmât, all. एनं Enam, him; the father. सः Saḥ, that; instructed. पुत्रः Putraḥ, the son. मुंचति Muñchati, releases. तस्मात् Tasmât, therefore; since he releases the father from sins committed through weakness. पुत्रः Putraḥ, the son so called because he releases the father from his sin. (पुत् Put, sin, त्र from त्रा trâ, to save or release). सः Saḥ, he; the father. पुत्रेण Putreṇa, by means of a dutiful son. एव Eva, only. अस्मिन् Asmin, this. लोके Loke, in the world. प्रतितिष्ठति Pratitiṣṭhati, remains; continues. अथ Atha, then; when the father has got the world Mukti. एनम् Enam, him. एते Ete, these. प्राणाः Prâṇâḥ, Sarasvati, Brahmâ and Vâyu the presiding deities of speech, mind and prâṇa. देवाः Devâḥ, the gods. अमृताः Amṛitâḥ, released in their natural and pure form. आविशंति Âviśamti, enter.

17. And, hence is the instruction of a father (to his son). When the father becomes aware that he is going to depart from this world, then he says to his son—"Thou art the Vedas, thou art the sacrifice, and thou art the world; (meaning thereby, study the Vedas, perform the sacrifices strictly according to the injunctions of the Vedas and thereby make me attain all the Lokas or worlds up to Mokṣa)." The son says in return --"I am the Vedas, I am the sacrifice and I am the world." (Thus the son promises to follow the father's instructions). Whatever lesson (the son may receive in the Vedas) theirs oneness, indeed, is with the word Brahman (in the father's instruction and the son's promise, *i.e.*, is implied in one word Brahman in the instruction and promise). All the sacrifices (the son is to perform) theirs indeed, is the identity with the

word Yajña or sacrifice (in the above instruction and promise, *i.e.*, the word Yajña implies all the sacrifices the son is to perform). All the worlds that are indeed to be attained, theirs is the identity with word Loka (world) (both in the instruction and the promise, *i.e.*, the word Loka in the instruction and promise above include all the worlds to be attained). All these instructions amount to this. Having obtained a son treading in right path, a father obtains (all the results of the study and sacrifice) from him. Therefore a son who has received instructions from his father is called Lokya or means of attaining all the worlds. It is, therefore, that the father instructs. When He who has a thorough knowledge of this Saptânna departs from this world, then, he enters into his son with these Prâṇa (Vâyu), Manas (Brahmâ) and Vâk (Sarasvati). Should the father commit something (wrong) through his weakness, from all such sins does such a son release him. Hence, a son is Putra—deliverer from sin. A father continues (to remain) in this world by his son only. Then when the father gets Mukti, the gods Prânas, etc., having assumed their pure and natural form enter into him—the son.—72.

MANTRA 1. 5. 18.

पृथिव्यै चैनमग्नेश्च दैवी वागाविशति । सा वै दैवी वाग्यया यद्यदेव वदति तत्तद्भवति ॥ १८ ॥

पृथिव्यै Prithivyai, the earth; here it has been used in the sense of giving up the earth. च Cha. अग्नेः Agneḥ, the fire; leaving the fire. च Cha, and. दैवी Daivi, divine; free from all the evils. वाक् Vâk, speech; Sarasvati. एनं Enam, this; one that is the Saptânnavit. आविशति Âviśati, enters. यया Yayâ, by whom. यद्यत् Yadyat, whatever. एव Eva, only. वदति Vadati, (He) says. तत्तत् Tattat, that. भवति Bhavati, comes to pass. सा Sâ, she. दैवी Daivî, divine. वाक् Vâk, speech; the goddess Sarasvati. वै Vai, indeed; verily.

18. Giving up the forms of the deities of earth and fire and assuming a pure divine form, the goddess Sarasvati gets into this Saptânnavit. She is, indeed, the divine Vâk,

through whom everything that he utters actually comes to pass.—73.

MANTRA 1. 5. 19.

दिवश्चैनमादित्याच्च दैवं मन आविशति । तद्वै दैवं मनो येनानन्द्येव भवत्यथो न शोचति ॥ १९ ॥

दिवः Divaḥ, the sky; illuming the form of the deity of the sky. च Cha. आदित्यात् Âdityât, the sun; illuming the form of the deity of the sun. च Cha, and. दैवं Daivam, divine; free from evils. मनः Manaḥ, mind; Prajâpati. एनं Enam, this one, *i.e.*, the Saptânnavit. आविशति Âviśati, enters. तत् Tat, that. वै Vai, indeed. दैवं Daivam, divine. मनः Manaḥ, mind. येन Yena, by whom. आनंदी Ânandî, joyful. एव Eva, only. भवति Bhavati, becomes. अथ Atha, and. उ U, surely. न Na, not. शोचति Śochati, grieves.

19. Giving up the forms of the deities of the sky and the sun, and assuming a pure divine form, Manas (Brahmâ) gets into this Saptânnavit. He is, indeed, the divine Manas, through whom the Saptânnavit becomes joyful and he does not grieve.—74.

MANTRA I. 5. 20.

अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राण आविशति। स वै दैवः प्राणो यः संचरꣳश्चासंचरꣳश्च न व्यथतेऽथो न रिष्यति । स एवंवित्सर्वेषां भूतानामात्मा भवति यथैषा देवतैवꣳ । स यथैतां देवताꣳ सर्वाणि भूतान्यवन्त्येवꣳ हैवंविदꣳ सर्वाणि भूतान्यवन्ति । यदु किंचेमाः प्रजाः शोचन्त्यमैवासां तद्भवति । पुण्यमेवामुं गच्छति न ह वै देवान् पापं गच्छति ॥ २० ॥

अद्भ्यः Adbhyaḥ, waters; illuming the form of the deity of waters. च Cha. चंद्रमसः Chandramasaḥ, the moon; illuming the form of the deity of the moon. च Cha, and. दैवः Daivaḥ, divine. प्राणः Prâṇaḥ, Vâyu. एनं Enam, this one, *i.e.*, the Saptânnavit. आविशति Âviśati, enters. सः Saḥ, that. दैवः Daivaḥ, divine. प्राणः Prâṇaḥ, Vâyu. वै Vai, indeed. यः Yaḥ, through whose influence. The ordinary form is यत्, Yat. संचरन्, Sañcharan, moving to and fro. असंचरन्, Asañcharan, not moving. च Cha, and. न Na, not. व्यथते Vyathate, feels pain. Beings like men feel pain on moving and those like horses feel pain when they cannot move. अथो Atho, therefore. न Na, not. रिष्यति Riṣyati, dies. सः Saḥ, He. यः Yaḥ, who. एवंवित् Evamvit, one who has the knowledge of these seven kinds of food. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the beings. आत्मा Âtmâ, that which pervades.

भवति Bhavati, becomes. यथा Yathâ, as. एषा Eṣâ, this (Vâyu). देवता Devatâ, the god. सः Saḥ, that; the example. एवं Evam, such. यथा Yathâ, as. एतां Etâm, this. देवतां Devatâm, the god. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings. अवंति Avanti, preserve. एवं Evam such. ह Ha, it is. एवंविदं Evamvidam, Him who knows this. सर्वाणि Sarvâṇi, all भूतानि Bhûtâni, beings. अवंति Avanti, protect. इमाः Imâḥ, these. प्रजाः Prajâḥ, people. यत् Yat, anything. किंच Kiñcha, whatever. उ U. शोचंति Sochanti, grieve. तत् Tat, that; grief. अमा Amâ, with the Daityas that regulate or govern the body. आसां Âsâm, of these, (people). एव Eva, only. भवति Bhavati, is. पुण्यं Puṇyam, good deeds; what is holy. एव Eva, only. अमुं Amum, to him, *i.e.*, to the worshipper of the seven kinds of food. गच्छति Gachchhati, goes. देवान् Devân, gods. पापं Pâpam, sin. न Not, not. गच्छति Gachchhati, goes. ह Ha. वै Vai, indeed.

20. Giving up the forms of the deities of the waters and of the moon, and assuming a pure divine form, Prâṇa gets into this Saptânnavit. He is, indeed, the divine Prâṇa through whom one does not feel pain while moving, and while not moving, therefore one does not die. He who knows this becomes the pervader of all beings, just like this god (Vâyu). Such is his case. Just as all the beings protect this Deva (Prâṇa) so indeed, all beings protect a person who thus knows. Whenever any people suffer grief their suffering is with the Daityas that regulate or govern the body. Whatever is holy goes to the worshipper of the seven kinds of food; for sin does not approach those that are divine. —75.

Note:—The Saptannavit, after Mukti, becomes all-pervading. He can enter the body of any creature he likes. But he does not suffer with the sufferings of those creatures—the sufferings go to those demons in the human body that cause evil deeds. Good only approaches the devas that regulate the body.

MANTRA 1. 5. 21.

अथातो व्रतमीमांसा । प्रजापतिर्ह कर्माणि ससृजे । तानि सृष्टान्यन्योन्येनास्पर्धन्त । वदिष्याम्येवाहमिति वाग्दध्रे । द्रक्ष्याम्यहमिति चक्षुः श्रोष्याम्यहमिति श्रोत्रमेवमन्यानि कर्माणि यथा कर्म । तानि मृत्युः श्रमो भूत्वोपयेमे । तान्याप्नोत् तान्याप्त्वा मृत्युरवारुन्धत् । तस्माच्छ्राम्यत्येव वाक् श्राम्यति चक्षुः श्राम्यति श्रोत्रम् अथेममेव नाप्नोद्योऽयं मध्यमः प्राणः । तानि ज्ञातुं दध्रिरे । अयं वै

नः श्रेष्ठो यः संचरꣳश्चासंचरꣳश्च न व्यथतेऽथो न रिष्यति हन्तास्यैव सर्वे रूपमसामेति त एतस्यैव सर्वे रूपमभवन्। तस्मादेत एतेनाख्यायन्ते प्राणा इति। तेन ह वाव तत्कुलमाचक्षते यस्मिन्कुले भवति य एवं वेद। य उ हैवंविदा स्पर्धतेऽनुशुष्यत्यनुशुष्य हैवान्ततो म्रियत इत्यध्यात्मम्॥ २१॥

अथ Atha, next. अतः Ataḥ, therefore. व्रतमीमांसा Vratamîmâṃsâ, the discussion of observances. प्रजापतिः Prajâpatiḥ, Vâsudeva. कर्माणि Karmâṇi, means of performing the actions. ससृजे Sasrije, created. ह Ha, verily. तानि Tâni, these. सृष्टानि Sriṣṭâni, on being created. अन्योन्येन Anyonyena, with one another. अस्पर्धन्त Aspardhanta, vied. अहं Aham, I. वदिष्यामि Vadiṣyâmi, will speak on. एव Eva, certainly. इति Iti. वाक् Vâk, speech; the fire named Vâk. दध्रे Dadhre, made up his mind. अहं Aham, I. द्रक्ष्यामि Drakṣyâmi, will see. इति Ii. चक्षुः Chakṣuḥ, eye; the deity of the eye. अहं Aham, I. श्रोष्यामि Śroṣyâmi, will hear. इति Iti. श्रोत्रम् Srotram, the ear; the moon, the deity of the ear. एवं Evam, thus. अन्यानि Anyâni, other. कर्माणि Karmâṇi, organs of actions. यथाकर्म Yathâkarma, according to their functions. तानि Tâni, these; (gods such as Vâk, &c). मृत्युः Mṛityuḥ, death; sin; negligence in performance of duty imposed by the gods. श्रमः Śramaḥ, laborious; tiresome. भूत्वा Bhûtvâ, becoming. उपयेमे Upayeme, got; obtained. तानि Tâni, these; (gods such as Vâk, &c). आप्नोत् Apnot, extended his superiority over. तानि Tâni, these (gods). आप्त्वा Âptvâ, having obtained; having got the mastery over. मृत्युः Mṛityuḥ, death; sin. अवारुन्धत् Avârundhat, obstructed; stood in the way of performing their respective duties. तस्मात् Tasmât, therefore; since Death stood in the way of performing their own duties. श्राम्यति Śrâmyati, becomes tired; fails to perform their duty. एव Eva, cannot but. वाक् Vâk, speech. श्राम्यति Śrâmyati, becomes tired. चक्षुः Chakṣuḥ, the eye. श्राम्यति Śrâmyati, becomes tired; becomes exhausted. श्रोत्रम् Śrotram, the ear. अथ Atha, next; but इमम् Imam, Him; this god. एव Eva, only. न Na, not. आप्नोत् Âpnot, got supremacy over. यः Yaḥ, who. अयं Ayam, this. मध्यमः Madhyamaḥ, central; here in the sense of the chief. प्राणः Prâṇaḥ, Vâyu. तानि Tâni, these; those gods over whom death got the mastery. ज्ञातुम् Jñâtum, to know; to know the chief Vâyu. दध्रिरे Dadhrire, made up their minds. अयं Ayam, this; the chief Vâyu. वै Vai, indeed. नः Naḥ, among us. श्रेष्ठः Śresṭhaḥ, best; superior. यः Yaḥ, because he. संचरन् Sañcharam, moving to and fro च Cha. असंचरन् Asañcharan, not moving. च Cha, and. न No, not. व्यथते Vyathate. feels pain. अथो Atho, and. न Na, not. रिष्यति Riṣyati, dies. हंत Hanta, Oh! अस्य Asya, His; of this Vâyu. एव Eva, only. रूपम् Rûpam, form. सर्वे Sarve, all of us. असाम Asâma, let us assume. इति Iti. ते Te, they. एतस्य Etasya, of this god Vâyu. एव Eva, only. रूपम् Rûpam, form. सर्वे Sarve, all of them. अभवन् Abhavan, became; assumed. तस्मात् Tasmât, therefore. Because all of them assumed the form of Prâṇa or Vâyu. एते Ete, these gods. एतेन Etena, by this (name), by the name of Prâṇa. आख्यायंते

Âkhyâyante, are called. प्राणाः Prâṇâh, Prâṇs. इति Iti. यस्मिन् Yasmin, which. कुले Kule, in the family. यः Yaḥ, who is the best. तेन Tena, by that; by his name. तत् Tat, that. कुलम् Kulam, family. आचक्षते Âchakṣate, is spoken; is called. ह Ha, verily. वाव Vâva, it is well-known. यः Yaḥ, who. एवं Evam, this; greatness or superiority of Prâṇa. वेद Veda, knows this. एवं विदा Evamvidâ, with him who knows this. यः Yaḥ, whoever. स्पर्धते Spardhate, vies. उ U. ह Ha, verily. अनुशुष्य Anuśuṣya, after having wasted. एव Eva, certainly. अंततः Antataḥ, in the end. म्रियते Mriyate, dies. ह Ha. इति Iti, this. अध्यात्मम् Adhyât-mam, superiority of Vâyu as found by the gods that preside the body.

21. Next, therefore, an exposition of observances. Prajâpati, in fact, created (the organs of) the actions. After being created these vied with one another. The (fire that passes by the name of) Vâk made up his mind (saying) "I will speak on;" the eye (saying) "I will see," the ear—"I will hear on." Thus did all the organs of actions (resolve) according to their respective functions. Death assuming the form of exhaustion (and consequent negligence) seized them and conquered them. Having got the mastery over them, Death obstructed them (from performing their functions). Therefore, it is that Vâk becomes tired, eyes become tired and ears become tired. But he could not get superiority over him only who is the chief Vâyu. Those whom Death (made his own) made up their minds to know (this chief Vâyu); (and they knew) that—"This Vâyu is the senior among us; because he does not feel exhaustion, whether he moves or not, and therefore he does not die. O! let us all assume the form of this Vâyu only." All of these then assumed form of this Vâyu. Therefore, they are called Prâṇa, following the name of this Vâyu. For, it is well-known that a family passess by the name of him only who is the best in that family. Whoever opposes such a Saptannavit, wastes away and ultimately dies. Thus the superiority of Vâyu was found by the gods that pervade the body.—76.

MANTRA 1. 5. 22.

अथाधिदैवतं। ज्वलिष्याम्येवाहमित्यग्निर्दध्रे। तप्स्याम्यहमि-

त्यादित्यो भास्याम्यहमिति चन्द्रमाः। एवमन्या देवता यथादैवतꣳ। स यथैषां प्राणानां मध्यमः प्राण एवमेतासां देवतानां वायुः। निम्लोचन्ति ह्यन्या देवता न वायुः। सैषानस्तमिता देवता यद्वायुः ॥ २२ ॥

अथ Atha, now. अधिदैवतम् Adhidaivatam, superiority of the god Vâyu. अहं Aham, I. ज्वलिष्यामि Jvalisyâmi, will burn on. एव Eva, only. इति Iti. अग्निः Agnih, fire. दध्रे Dadhre, resolve. अहं Aham, I. तप्स्यामि Tapsyâmi, will heat इति Iti आदित्यः Âdityaḥ, the sun. अहं Aham, I. भास्यामि Bhâsyâmi, will shine. इति Iti. चंद्रमा Chandramâ, the moon. एवं Evam, similarly. अन्याः Anyâḥ, other. देवताः Devatâḥ, gods. यथादैवतम् Yathâdaivatam, according to their respective functions; according to their divine nature. सः Saḥ, the example. यथा Yathâ, such; as follows. एषां Eṣâm, these. प्राणानां Prâṇânâm, among the gods called Prana just before. मध्यमः Madhyamaḥ, central; chief. प्राणः Prâṇaḥ, Vâyu. एव Eva, only. एतासाम् Etâsâm, these. देवतानाम् Devatânâm, among gods. वायुः Vâyuḥ, Vâyu. हि Hi, because. अन्याः Anyâḥ, other. देवताः Devatâḥ, gods, म्लोचंति Mlochanti, decline; become pale. न Na, not वायुः Vâyuḥ, Vâyu; chief Prâṇa. सा Sâ, she; it was. एषा Eṣâ, this. देवता Devattâ, god. न Na, not. अस्तमिता Astamitâḥ, become pale or less bright. यत् Yat, who. वायुः Vâyuḥ, Vâyu.

22. And, now regarding the superiority among the cosmic deities. Fire made up his mind that "I will continue to burn on," the sun resolved that "I will continue to give heat," the moon made up his mind that "I will continue to shine." Similarly did the other deities, according to their respective divine natures. As however the central Prâṇa was found superior to all the other deities of the senses (Prâṇas) such was the Vâyu among these cosmic devas. Because all other deities have their fading but not the Vâyu. It is this deity who never sets who is Vâyu.—77.

MANTRA 1. 5. 23.

अथैष श्लोको भवति। यतश्चोदेति सूर्योऽस्तं यत्र च गच्छतीति। प्राणाद्वा एष उदेति प्राणेऽस्तमेति। तं देवाश्चक्रिरे धर्मꣳ स एवाद्य स उ श्व इति। यद्वा एतेऽमुर्ह्यध्रियन्त तदेवाप्यद्य कुर्वन्ति।

तस्मादेकमेव व्रतं चरेत् प्राण्याच्चैवापान्याच्च नेन्मा पाप्मा मृत्युराप्नुवदिति। यद्युचरेत्समापिपयिषेत्। तेनो एतस्यै देवतायै सायुज्यं सलोकतां जयति ॥ २३ ॥

॥ इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

अथ Atha, hence ; therefore. एषः Esaḥ This. श्लोकः Ślokaḥ, verse. भवति Bhavati, is. सूर्यः Sûryaḥ, the sun. Here this word stands for the sun as well as the other gods. यतः Yataḥ whence. उदेति Udeti, arises ; comes into existence. यत्र Yatra, where ; अस्तंगच्छति Astamgachchhati, sets ; disappears. च Cha, and. इति Iti. प्राणात् Prâṇât, from Prâṇa Vâyu ; from chief of the Vâyus. वै Vai, indeed. एषः Eṣaḥ, this ; the sun as well as the other gods. उदेति Udeti, arises ; comes into existence. प्राणे Prâṇe, in the Prâṇa. अस्तमेति Astameti, disappears. देवाः Devâḥ, the gods. तं Tam, him ; Prâṇa. धर्मं Dharmam, religious duty ; worship of Hamsa (हंस) the sun. चक्रिरे Chakrire, made. सः Saḥ, He ; that Dharma. एव Eva, only. अद्य Adya, to-day ; at the present time. सः Saḥ, He. उ U, again. श्वः Śvaḥ, to-morrow ; in future. इति Iti. एते Ete, these ; gods. अमुं Amum, Him ; Prâṇa. यत् Yat, what ; as means of worshiping the lord. अध्रियंत Adhriyanta, held ; settled. हि Hi, certainly. यत् Yat, that ; means of worshiping the Lord. एव Eva, only. अद्य Adya, to-day ; at present time. अपि Api, even ; even in future. कुर्वंति Kurvanti, observe ; adapt. वै Vai, it is well-known. तस्मात् Tasmât therefore ; since Prâṇa is superior to all. मा Mâ, me. पाप्मा Pâpmâ, evil. मृत्युः Mrityuḥ, death. नेत् Net, never. आप्नुवत् Âpnuvat, get ; seize. इति Iti, so thinking. एकम् Ekam, one. एव Eva, only. प्राण्यात् Prâṇyât, belonging to the Prâṇa Vâyu, that is of breath. च Cha. अपान्यात् Apânyât, belonging to the Apân Vâyu or the Vâyu that expels. च Cha, and. व्रतं Vratam, observance ; the mode of worshipping the Lord. चरेत् Charet, should adapt. यदि Yadi, if. उ U, again. चरेत् Charet, (should he) have recourse to. समापिपयिषेत् Samâpipayiṣet, (he) should wish to bring it to a close ; he should try it to the last. तेन Tena, by that means ; by that method of worship. उ U, again ; on the other hand. एतस्यै Etasyai, this. देवतायै Devatâyai, of the deavs. The ordinary form is एतस्यादेवतायाः Etasyâdevatâyâ. सायुज्यं Sâyujyam, union. सलोकतां Salokâtm, dwelling in the same world. जयति Jayati, conquers ; attains.

23. To this effect is the following verse. "Whence the sun (as well as the other gods) takes his rise and where he does disappear." (This verse means) from Prâṇa, does the sun rise and in the Prâṇa does he disappear. (The remaining portion of the verse is)—"Him did the devas make their Duty or the means of worshippng the Lord ; he verily is even to-day and so he will be to-morrow." What the devas settled before, even that they perform now (and

will continue to do so in future). Therefore a man should perform one vow only that of Prâṇa and Apâna (with a belief)—"Let the sinful Death never seize me." When a man has recourse to this vow he should continue it till he bring it to a close. By that means alone a man gains union with and dwelling in the same world with that god Vâyu. (Or should a man worship any god other than this, he should continue it to the close. By the worship of that god alone, a man gains union with that god and dwells in the same world with whom he worships.—78.

Hear ends the Saptânna Brâhmaṇa.

MADHVA'S COMMENTARY.

The word "Father" in the first mantra refers to Viṣṇu. The word "yat" in the same verse is equal to "yadâ"—when. "Tapasâ"—with tapas or austerity. But tapas here means Karma—. The Lord created the seven kinds of food according to the past Karmas of the Jîvas. "Medhayâ"—"with intelligence"—It means "by His own Will." [The creation therefore of the sevenfold universe is according to the *will* of the Lord, and the *acts* of the Jivas.] The word "tapas" here must mean "Karma," because in this very Brâhmaṇa, in a subsequent mantra it is said that the creation is according to the Will of the Lord and the Karma of the Jivas. सह्रीदमन्नं धिया धिया जनयते, कर्मभिः ॥ When the great all-pervading Lord Viṣṇu created the seven kinds of food, He kept three for Himself. These three are Manas or mind, vàk or speech and Prâna It is through these that He gets satisfaction. It is, therefore, one should be always desirous (Kâma) of attaining His Bhakti; one should always make up his mind (sankalpa) to do His work; one should always have a curiosity to know (vichikitsâ) Him; one should have a Sraddhâ (श्रद्धा) in the glorifying His merit; one should have Aśraddhâ (अश्रद्धा) or hatred when His equality or superiority of others to Him is spoken of or when His identity with anything earthly is talked of; one should have Dhṛiti (धृति) patience when one hears utterances derogatory to the Lord; one should have Adhṛiti (अधृति) or impatience in giving up the opinions of such men; one should feel shame (hrî), in giving up his love or Bhakti for the Lord; one should devote his whole intellect (dhi) for knowing Him; and one should always feel fear (bhi) in one's ignorance of the Lord; one

should employ his own speech in speaking of the glories of the Lord. One should have one's Prâṇa Vâyu in doing acts for the Lord. One should engage his Apâna Vâyu in giving up those acts that do not belong the Lord; one should keep his Vyâna Vâyu engaged in checking those that stand in the way of the acts for the Lord; and one should have his Udâna Vâyu in maintaining the Yoga or communion with the Lord and the Samâna Vâyu one should keep engaged in setting right one's own mind, speech and the organs. Of Bhakti, etc., spoken before, a man should always make his mind, etc., the Anna (अन्न) or food to Viṣṇu. The difference between Kâma or desire, and Vichikitsâ or curiosity is this; the desire or Kâma relates to one object, while curiosity to many. The Prâṇa Vâyu makes one work; the Apâna Vâyu makes him stop from work; the Vyâna Vâyu engages him in acts that require strong energy; the Udâna Vâyu helps him in communion; and the Samâna Vâyu leads his body, mind, and organs and it helps him in attaining स्थिति (sthiti) or Mukti. The superiority of the Jîva consists in this—that it is very near to the (presiding deities of) mind, Vâk and Prâṇa; and the Great Lord Puruṣottama has also forms consisting of Manas, Vâk and Prâṇa. The presiding deities like Brahmâ, Sarasvatî and Vâyu, and many other presiding deities have their origin from the Manas (mind), Vâk (speech) and Prâṇa of the Lord Viṣṇu. Our Vâk or speech, indeed, speaks because the Lord is in the heart of hearts of all. All speeches and sounds are, therefore, the names of the Lord. They that know that all the words are the names of Hari reap the fruit of that knowledge, and those that have no such knowledge do not reap that fruit. Our knowledge is derived from all the external senses, and it is said to be produced by the help of the mind; for a man is conscious when touched on the back by some body, but if his mind is restless and is engaged in something else he cannot be so conscious.

Bhâsya on the mantras 10—13.—The presiding deities of the Lokas (or the worlds), etc., of the Vedas, of the Sûras, of the Jñâtas (ज्ञात), of the Pitṛis, etc., and the presiding deities of Dyau (the space), of Pṛithivî (the earth), of the fire, of the sun, of waters and of the moon, all it is He. He is Indra on account of His great glories; He has no enemy because He has no rival. Vâyu and the two gods: Brahmâ and Sarasvatî are equal as far as their extension is concerned; but the two gods Vâyu and Sarasvatî are of higher attribute; for in comparison with the attributes of the other Jîvas theirs is such as may be called infinite. Again the attributes of the Lord Viṣṇu are still more infinite in comparison with these. So the worshipper of those that have infinite attributes (of Brahmâ

Sarasvatî—and Vâyu) enjoy infinite bliss; and opposite is the case with the worshippers of those whose attributes are not infinite.

Bhâsya on the mantra 14.—Vâyu is the protector of the beings and hence called Pṛajâpati. He it is in the moon at night and he is called Râtra (रात्र) or night, because at night he wanes and at night he becomes full. The phases are said to be fifteen in number, but the sixteenth is constant. Though the Vâyu has no phases by himself yet he is said to have the phases, owing to the phases of the moon (which is his seat). In the night of the new moon, he enters into the life of all the beings; it is, therefore, the killing even of a lizard at that night becomes greatly sinful though there is a very small amount of sin in taking away the life of a lizard, because it is the seat of Kali. (कलि) Vâyu is called Samvatsara, because he is the child of Viṣṇu, and as such, he greatly enjoys bliss. Samvatsara consists of three words सं (Sam)--greatly; वत्स (Vatsa) —a child and र (ra)--one who enjoys (from (रम-ड).

Bhâṣya on mantra 16.—Such Vâyu is always present in him who knows this that Lord Hari is the greater of seven foods. As the fifteen phases of the moon are subject to change, and as the wealth of the Vâyu in the knower is subject to increase and decrease, so it is said, that his body is like the Dhruvakalâ (ध्रुवकला) or the constant phase. The body is like the nave of a wheel wherein all the peripheries meet; it is therefore, when everything is lost one goes to the periphery. No one is more dear to Viṣṇu than the man who knows these gods to be possessed of such great merits.

The fourth is the food which is eaten. It is regarded to be common to all. He who thinks of the great nearness of the food to himself,—(who amasses food without giving to others) commits a sin from which he never gets free; for he robs gods and Brâhmaṇas of their property.

That food the Lord Viṣṇu gave in two ways to the gods together with some mantras, and these two ways are (वलि)—Vali and होम (Homa); therefore a man ought not to look for the fruits when performing the two sacrifices called Vaiśvadeva karma वैश्वदेवकर्म and Valiharaṇa (वलिहरण). Should a man perform these sacrifices with the object of getting their fruits he in fact robs the gods of the foods offered up. The man who makes use of the things of the gods for his own interest does, in fact, give the property of another in exchange of the goods, for himself, in total negligence of the owner of the things, he gives in exchange. To the quadrupeds as well as to the bipeds was given milk which is the seventh food; and the milk of the cow is the chief of this food. That milk has

been fixed for offering sacrifices to the Âtman as well as to the gods. It is therefore when an oblation of milk is offered to the Lord Hari for a whole year in a sacrifice, the sacrificer gets the real knowledge of the Lord and thence he gets Mukti; one should not entertain any doubt about it. And such a Homa is the cause of a man's seeing the Lord; and when he has seen Him and become pure, he easily gets Mukti without performing any Homa or sacrifice. On the other hand, one who knows the seven foods of the Lord becomes Mukta by one sacrifice only, because he has a special knowledge,—the knowledge of the Lord's Tatvas (तत्त्व) Lord Ka (कः) *i.e.*, the Lord Viṣṇu Whose real self is all bliss, creates again and again the seven kinds of food according to Karma or previous deeds of the beings and according to His own Will; and therefore these foods never come to an end. Hence it is, the Lord Puruṣottama passes by the name of Akṣiti (अक्षिति)—the giver of food that will never come to an end. Whoever knows this eternal Lord Akṣiti, to him do such of these foods, as he likes, always come of themselves. This Saptânna (सप्तान्न) worship is the best of the sacrifices that can be offered up to the gods, and by the means of this sacrifice, a worshipper may become a god such as he deserves to be. All the above has been said in the Nârâyaṇî Śruti. The food-god is said to be higher and higher are his qualities; the men that are fit for the worship of these gods do not themselves become these gods; but they approach the vicinity of these gods by their knowledge of them.

Mantra 17. To act again and again is to conquer or to attain this world of man; and that can be done without the work of other births. One can conquer or attain this world either through his son only, or only through Vidyâ or learning (*i.e.*, through the disciple). It is therefore useless to say that he is sure to attain the world through both of them. A man gets one-eighth through the son and half through Vidyâ or learning and the whole through the knowledge of Saptânna. Getting into the son a man gets free from his weak deeds, because the words अक्षण (Akṣṇa), पुत् (Put) and छिद्र (Chhidra) have the same meaning--weakdeeds; therefore a पुत्र (Putra) is one who delivers from पुत् (Put) or weak deed.

Mantra 20. Sarasvatî and other three gods existing in Pṛithivî (the earth) manifest themselves in a greater degree in the gods; and this is what makes the gods as gods. It is Goddess Sarasvati whose entrance (आवेश) into it makes everything real. It is the presence (आवेश) of the godly mind which makes the Mukta not to feel misery but to feel bliss. It is the godly Prâṇa which makes the Mukta feel no

exhaustion in all his works. He acquires the capacity of doing everything and he does never die. Thus does Saptânnavit or the knower of the seven kinds of food, who is a Mukta, becomes inspired by the three gods; he then pervades all beings but does not participate in their griefs. Since those that are the worshippers of the seven kinds of food acquire godhood, and since no sins touch the gods, therefore, a Saptânnavit is never touched by sin. Those gods that have partly become men, it is they, who derive benefit from their sons till they become Muktas; but the Mukta gods do not derive at all any benefit from their sons. It is said that the divine Vâk, &c., get into the Muktas only; but how do they preserve the Prâṇa the real nature (स्वरूप) and the knowledge thereof (स्वरूपज्ञान) is something mysterious. In the gods, Prâṇa is the best after the Lord Hari; and there is no speciality in the Prâṇa of Brahmâ. Therefore a man should have observances (worship) of the Lord Viṣṇu first and then he should keep the observances of Prâṇa.

The worship of Haṃsa (हंस) through breath is the worship of both Viṣṇu and Prâṇa, because both Viṣṇu and Prâṇa are of the forms of Haṃsa, the two gods that preside in the inhalation and exhalation of breath, so one should always meditate on these two gods, whilst taking in or giving out his breath. A man should not worship any other god but these two and should serve none but these two gods. The Lord Prajâpati, who is none but the Lord Vâsudeva, created first the Indriyas,—their deities; and the Indriyas are called Adhyâtmas (अध्यात्म) and their deities are the Adhidaivatâs.

Agni named Vâk is the Adhyâtman (अध्यात्म) speech Adhyâtman of the Chakṣu (the eye) is named Âdityâ; and the Adhyâtman ear is Chandramâ by name; the Adhyâtman of the gross mind is Vâsava (वासव); The Adhyâtman of the finer mind are Śeṣa, Rudra and Vipâ (विपा). Rudra is the Adhyâtman of thinking, Garuḍa is the Adhyâtman of Dhyâna (meditation) and Prâṇa is the Adhyâtman of Vâyu who keeps all in check.

Mantras 21—23. These gods of the Adhyâtmas quarelled among themselves. The Adhidaiva Vahni । (वह्नि) began to burn; the Adhidaiva Sûrya began to give heat, Soma began to illuminate; Vâsava began to give rain; Rudra became engaged in performing the works enjoined in in the Pañcharâtra which is the worship of the Lord Viṣṇu. Vâyu it was who set every one to work and who gave knowledge and Mokṣa. Vîndra (वींद्र) set every one in the path of the Vedas. These gods vied with one another in Adhyâtman as well as in Adhidaiva. The Lord Hari then spoke to them all "I am the best, I am the best, superior to you all; amongst you he who always performs his duties incessantly is to be regarded

as the best." On hearing this the gods then began to do their respective works incessantly. Prajâpati—the Brahmâ got into them in the shape of exhaustion. All the gods could not perform their respective duties on account of their exhaustion. But Brahmâ could not make Vâyu exhausted because Vâyu is of unabated energy; so Vâyu did not fail to perform his duties. Exhaustion made the other gods stop from performing their respective duties; and the performance of their respective duties was their Bhagavat-Karma (भगवत्कर्म)—the means of worshipping the Lord. The non-performance of their duties was followed by sin or death; so the gods became subject to the Death. But death could not get mastery over that Vâyu; for he never stopped from the performance of his duty. The gods thus came to know that Vâyu was superior to them all and then they wished to know this Vâyu. When they came to know the superiority of this Vâyu, they all became possessed (आविष्ट) by him, and obedient to him. So they also got the names प्राण (Prâṇa) and मरुत् (Marut), the one is the Âdhyâtmik (आध्यात्मिक) name and the other is the Âdhidaivik (आधिदैविक) name. Hence it is that these gods have their origin in Vâyu and they all disappear in Vâyu. So these gods are the constant worshippers of this Vâyu. Hence it is that a man should be a constant worshipper of this Vâyu. It is owing to this that the worship of the other gods one must finish; but the worship of Vâyu never comes to an end. It has also been said in the Nârâyaṇa Śruti—"One should always worship the Lord Viṣṇu together with or simultaneously with the Vâyu."

Here ends the Bhâsya on the Saptânna Brâhmaṇam.

THE SIXTH BRAHMANA.

MANTRA I. 6. 1.

त्रयं वा इदं नामरूपं कर्म। तेषां नाम्नां वागित्येतदेषामुक्थम्। अतो हि सर्वाणि नामान्युत्तिष्ठन्ति। एतदेषाꣳ साम। एतद्धि सर्वैर्नामभि समम्। एतदेषां ब्रह्म। एतद्धि सर्वाणि नामानि बिभर्ति॥१॥

इदम् Idam, this; this world. नाम Nâma, name. रूपम् Rûpam, form. कर्म Karma, work. इति Iti, this word is to be supplied. त्रयं Trayam, of three kinds. वै Vai, indeed. तेषां Teṣâm, among them; among name, form and work. नाम्नां, Nâmnâm, of the names. वाक् Vâk, speech; Bhâratî. इति Iti. एतत् Etat, this; this deity. एषां Eṣâm, of these names. उक्थं Uktham, foundation. हि Hi, because. अतः Ataḥ, from this deity. सर्वाणि Sarvâṇi, all. नामानि Nâmâni, names. उत्तिष्ठंति

Uttiṣṭhanti, spring forth ; take their rise. एतत् Etat, this ; this deity, *viz.* Bhâratî. एषां Eṣâm, of these (names). साम Sâma, sâma. हि Hi, because. एतत् Etat, this deity. सर्वैः Sarvaiḥ, all. नामभिः Nâmabhiḥ, with the names. समं Samam, one who together with others knows. One who together with sounds knows all the forms and works. (सह Saha, together with. मा Mâ, from मा Mâ, to measure or to know). एतत् Etat, this deity; Bhârati. एषां Eṣâm, of these names. ब्रह्म Brahma, Brahma. हि Hi, because. एतत् Etat, this deity, namely, Bhâratî. सर्वाणि Sarvâṇi, all. नामानि Nâmâni, the names. बिभर्त्ति Bibharti, upholds.

1. This (world) is verily a triplicity, *viz.*,—name, form and work. Amongst them Vâk or Bhâratî is the deity of names. This deity is the foundation of all names; for from Her all names spring forth. This deity is the Sâma (co-measurer) with the names; because She measures (or knows) all the forms and works together with the names. This deity is the Brahma (upholder) of these names; for She upholds all the names.—79.

MANTRA I. 6. 2.

अथ रूपाणां चक्षुरित्येतदेषामुक्थम् । अतो हि सर्वाणि रूपाण्युत्तिष्ठन्त्येतदेषाꣳ सामैतद्धि सर्वै रूपैः सममेतदेषां ब्रह्मैतद्धि सर्वाणि रूपाणि बिभर्ति ॥ २ ॥

अथ Atha, next. रूपाणां Rupâṇâm, of the forms. चक्षुः Chakṣuḥ, the eye ; Rudra. इति Iti. एतत् Etat, this deity. एषां Eṣâm, of these forms. उक्थं Uktham, foundation. हि Hi, because. अतः Ataḥ, from this deity—Rudra. सर्वाणि Sarvâṇi, all. रूपाणि Rûpâṇi, forms. उत्तिष्ठंति Uttiṣṭhanti, spring forth ; take their rise. एतत् Etat, this ; this deity Rudra. एषां Eṣâm, of these forms. साम Sâma, Sâma ; co-measurer. हि Hi, because. एतत् Etat, this ; this deity Rudra. सर्वैः Sarvaiḥ, all. रूपैः Rûpaiḥ, with the forms. समम् Samam, one who together with others knows, one who together with forms knows all the names and works. एतत् Etat, this ; this deity Rudra. एषां Eṣâm, of these forms. ब्रह्म Brahma, Brahma ; upholder. हि Hi, because. एतत् Etat, this deity ; Rudra. सर्वाणि Sarvâṇi, all. रूपाणि Rûpâṇi, forms. बिभर्त्ति Bibharti, upholds.

2. Next, of the forms, chakṣus or Rudra is the Deity. This Deity is the foundation of the forms; for, from Him all the forms spring forth. This deity is the Sâma (co-measurer) with the forms; because He measures or knows all the names and works together with the forms. This Deity is the Brahman or upholder of these forms; because He upholds all the forms.—80.

MANTRA I. 6. 3.

अथ कर्मणामात्मेत्येतदेषामुक्थमतो हि सर्वाणि कर्माण्युत्तिष्ठन्त्येतदेषाꣳ सामैतद्धि सर्वैः कर्मभिः सममेतदेषां ब्रह्मैतद्धि सर्वाणि कर्माणि बिभर्ति। तदेतत्त्रयꣳ सदेकमयमात्मा। आत्मैकः सन्नेतत्त्रयं। तदेतदमृतꣳ सत्येन छन्नं। प्राणो वा अमृतं नामरूपे सत्यं ताभ्यामयं प्राणश्छन्नः ॥ ३ ॥

॥ इति षष्ठं ब्राह्मणम् ॥ ६ ॥ इति प्रथमोऽध्यायः ॥ १ ॥

अथ Atha, next. कर्मणाम् Karmaṇâm, of the works. आत्मा Âtmâ, prâṇa. इति Iti. एतत् Etat, this Deity-Prâṇa. एषां Eṣâm, of these works. उक्थम् Uktham, foundation. हि Hi, because. अतः Ataḥ, from this Deity-Prâṇa. सर्वाणि Sarvâṇi, all. कर्माणि Karmâṇi, works. उत्तिष्ठंति Uttiṣthanti, spring forth. एतत् Etat, this Deity-Prâṇa. एषां Eṣâm, of these works. साम Sâma, co-measurer. हि Hi, because. एतत् Etat, this deity. सर्वैः Sarvaiḥ, all. कर्मभिः Karmabhiḥ, with the works. समं Samam, one who together with others knows. One who together with works knows all the names and forms. एतत् Etat, this Deity-Prâṇa. एषां Eṣâm, of these works. ब्रह्म Brahma, Brahman; upholder. हि Hi, because. एतत् Etat, this Deity-Prâṇa. सर्वाणि Sarvâṇi, all. कर्माणि Karmâṇi, works. बिभर्त्ति Bibharti, upholds. तत् Tat, therefore. एतत् Etat, this; each of Vâk, Rudra and Vâyu. त्रयं Trayam, of three kinds. सत् Sat, being. एकं Ekam, one; two of them being under the one (Prâṇa). अयं Ayam, this one. आत्मा Âtmâ, Prâṇa. उ U, again. एकः Ekaḥ, superior. सन् San, being. एतत् Etat, this. त्रयं Trayam, three. तत् Tat, that; just mentioned. एतत् Etat, this Diety. अमृतं Amṛitam, deathless; immortal. सत्येन Satyena, by what is called satya. छन्नम् Chhannam, hidden. प्राणः Prâṇaḥ, Prâṇa. वै Vai, indeed. अमृतं Amṛitam, amṛita or immortal. नामरूपे Nâmarûpe, name and form. सत्यं Satyam, what is meant by the word satya. ताभ्यां Tâbhyâm, by those two. अयं Ayam this; this Deity namely Amṛita or Immortal. प्राणः Prâṇaḥ, Prâṇa. छन्नः Chhannaḥ, hidden.

3. Next, of the works Âtmâ or Prâṇa is the Deity. This Deity is the foundation of the works; for, from Him all the works spring forth. This Deity is the Sâma (co-measurer) with the works; because He measures or knows all the names and forms together with the works. This Diety is the Brahman or upholder of these works, because He upholds all these works. Therefore this Deity though a triplicity is but one; He is this Prâṇa. He is again though one is a triplicity. This Deity called Atmâ is hidden by what is

called Satya. Indeed Prâṇa is what is called Amṛita or the Immortal, and name and form are called Satya ; by these two is this Immortal (Prâṇa) hidden.—81.

Here ends Shasttra.

MADHVA'S COMMENTARY.

The word Sama (सम) means co-measurer. सह Saha, together with, and मा (Mâ), to measure, to know. The word आत्मा (Âtmâ) means Prâṇa ; because the name and the form are both subject to Prâṇa, hence they are all said to be as one and the same. Prâṇa is the Vâyu ; his wife is Bhâratî called also Nâma or Name and his son is Rûpa (रूप) or form, that passes by the name of Rudra. Both of these are under the Prâṇa. Vâyu is called the Immortal because he is essentially permanent knowledge. Bhâratî and her son Rudra have been called Satya,—truth, because they speak of the things as they actually are. Prâṇa gets into Rudra or into the Veda or Bhâratî, and is thus always covered or limited by them both ; this is why Vâyu is sometimes called Satya, but his real self is Amṛita or Immortal.

Here ends the Bhâṣya on this Brâhmaṇa.

SECOND ADHYAYA.

AJATASATRU BRAHMANAM.

द्वितीयोऽध्यायः ।

MANTRA II. 1. 1.

ॐ ॥ दृप्तबालाकिर्हानूचानो गार्ग्य आस । स होवाचाजातशत्रुं काश्यं ब्रह्म ते ब्रवाणीति । स होवाचाजातशत्रुः सहस्रमेतस्यां वाचि दद्मो जनको जनक इति वै जना धावन्तीति ॥१॥

बालाकिः Bâlâkiḥ, the son of Balâka. गार्ग्यः Gârgyaḥ, born in the family of Garga. अनूचानः Anûchânaḥ, who has studied the Vedas; versed in the Vedas. दृप्तः Driptaḥ, proud. आस Âsa, there was. ह Ha, very strange it is. सः Saḥ, He; Bâlâki. काश्यं Kâśyam, of Kasi. अजातशत्रुम् Ajâtaśatrum, Ajâtaśatru. ते Te, to thee. ब्रह्म Brahma, Brahmaṇ. ब्रवाणि Bravâṇi, let me say or explain. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्यां Etasyâm, on this. वाचि Vâchi, on thy promise to explain Brahmaṇ. सहस्र Sahasram, thousand (either of cows or of gold coins). दद्म Dadma, (I) will give, said ironically. जनकः Janakaḥ, Janaka. जनकः Janakaḥ, Janaka. इति Iti. जनाः Janâḥ, people. धावन्ति Dhâvanti, run. वै Vai, indeed. इति Iti.

1. Bâlâki one of the descendants of Garga, because he had studied the Vedas had become very proud. "I shall explain Brahmaṇ to thee" said he to Ajâtaśatru of Kâsi. "I shall give to thee a thousand on (the mere strength of) this speech of thine" said that Ajâtaśatru "for the people, indeed, run to Janaka (to acquire the knowledge of Brahmaṇ) crying, 'to Janaka, to Janaka, let us go.'—82.

Note.—The reply of Ajâtaśatru is ironical. "All are running to Janaka a Kṣatriya for Brahmavidyâ. Hadst thou really possessed it, they would have preferentially gone to thee, for thou art a Brâhmaṇa, and so better than a Kṣatriya teacher."

MANTRA II. 1. 2.

स होवाच गार्ग्यो य एवासावादित्ये पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः ।

अतिष्ठाः सर्वेषां भूतानां मूर्धा राजेति वा अहमेतमुपास इति । स य एतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा राजा भवति ॥२॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said. ह Ha. असौ Asau, he. पुरुषः Purûṣaḥ, Puruṣa, Viṣṇu. यः Yaḥ, who. एव Eva, only. आदित्ये Âditye, in the sun. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahmaṇ. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on the worship of Viṣṇu in the sun. मा Mâ, to me. मा Mâ, not संवदिष्ठाः Samvadiṣthâḥ, speak. अतिष्ठाः Atiṣṭhâḥ, above all; far beyond this world, because there is nothing of the world in Him. सर्वेषां Sarveṣâm, all. भूतानां Bhûtâ-nâm, of the beings. मूर्धा Mûrdhâ, head. राजा Râjâ, bright. इति Iti. वै Vai, indeed; truly. अहं Aham, I. एतम् Etam, him. उपासे Upâse, worship. इति Iti. सः Saḥ, He. यः Yaḥ, who. एतम् Etam, Him. एवं Evam, thus. उपास्ते Upâste, worships. अतिष्ठाः Atiṣṭhâḥ, above all. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the beings. मूर्धा Mûrdhâ, head. राजा Râjâ, bright. भवति Bhavati, becomes.

2. That descendant of Garga said,—"I worship Him alone as Brahmaṇ,—Him only who is the Puruṣa in the sun." Then Ajâtaśatru said—"Do not tell me this (for I know it already). Indeed He is far beyond this world, is at the head of all beings and is bright. Him do I worship." He who thus worships Him goes far beyond this world, becomes the head of all the beings and bright.—83.

MANTRA II. 1. 3.

स होवाच गार्ग्यो य एवासौ चन्द्रे पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा बृहन्पाण्डरवासाः सोमो राजेति वा अहमेतमुपास इति । स य एतमेवमुपास्तेऽहरहर्ह सुतः प्रसुतो भवति नास्यान्नं क्षीयते ॥३॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, born in the family of Garga. उवाच Uvâcha, said. ह Ha. असौ Asau, He. पुरुषः Purûṣaḥ, puruṣa, Viṣṇu. यः Yaḥ, who. एव Eva, only. चन्द्रे Chandre, in the moon. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahmaṇ. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtasatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on the worship of Viṣṇu in the moon. मा Mâ, to me. मा Mâ, not. संवदिष्ठाः Sanvadiṣthâḥ, speak. बृहत्पांडुरवासाः Brihatpâṇḍurvâsâḥ, clothed in a long

white dress. सोमः Somaḥ, the moon. राजा Râjâ, bright. इति Iti. वै Vai, indeed; truly. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Saḥ, He यः Yaḥ, who. एतम् Etam, him. एवं Evam, thus. अहरहः Aharahaḥ, every day. उपास्ते Upâste, worships. सुतः प्रसुतः Sutaḥ prasutaḥ, the soma sacrifice. भवति Bhavati, is. अस्य Asya, his. अन्नं Annam, objects of enjoyment. न Na, not. क्षीयते Kṣiyate, decrease.

3. That descendant of Garga said—"I worship Him alone as Brahman,—him only who is the Puruṣa in the moon." Then Ajâtaśatru said—"Do not tell me that, (for I know him already). He is clothed in a long white dress; He is in the moon and He is all bright. Him do I worship." He who thus worships Him, every day (in his house) soma sacrifice takes place and his objects of enjoyment do not decrease.—84.

MANTRA II. 1. 4.

स होवाच गार्ग्यो य एवासौ विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवादिष्ठास्तेजस्वीति वा अहमेतमुपास इति स य एतमेवमुपास्ते तेजस्वीह भवति तेजस्विनी हास्य प्रजा भवति ॥४॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said. ह Ha. असौ Asau, he. पुरुषः Purûṣaḥ, Puruṣa, Viṣṇu. यः Yaḥ, who. एव Eva, only. विद्युति Vidyuti, in the lightning. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtasatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on the worship of Viṣṇu in the lightning. मा Mâ, to me. मा Mâ, not. संवदिष्ठाः Sanvadiṣṭhâḥ, say; tell. तेजस्वी Tejasvî, bright; luminous. इति Iti. वै Vai, indeed. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Saḥ, he. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. तेजस्वी Tejasvî, glorious. भवति Bhavati, becomes. ह Ha. तेजस्विनी Tejasvinî, glorious. अस्य Asya, His. प्रजाः Prajâḥ, offspring; progeny. भवति Bhavati, is. ह Ha.

4. That descendant of Garga said—"I worship Him alone as Brahman,—Him only who is the Purûṣa in the lightning." That Ajâtaśatru said—"Do not tell me this (for I know him already). He is luminous; Him do I worship." He who thus worships Him becomes glorious (in this world) and glorious becomes his offspring.—85.

MANTRA II. 1. 5.

स होवाच गार्ग्यो य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः पूर्णमप्रवर्तीति वा अहमेतमुपास इति स य एतमेवमुपास्ते पूर्यते प्रजया पशुभिर्नास्यास्माल्लोकात्प्रजोद्वर्तते ॥५॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, born in the family of Garga. उवाच Uvâcha, said. ह Ha. अयम् Ayam, this पुरुषः Puruṣaḥ, Puruṣa; Viṣṇu. यः Yaḥ, who. एव Eva, only. आकाशे Âkâśe, in the sky. एतम् Etam, him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; ton the worship of Viṣṇu in the sky. मा Mâ, to me. ना Nâ, not. संवदिष्ठाः Samvadiṣṭhâḥ, tell. पूर्णम् Pûrṇam, full. अप्रवर्त्ति Apravarti, immovable. इति Iti. वै Vai, indeed. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Saḥ, He. यः Yaḥ, who. एतम् Etam, Him. एवं Evam, thus. उपास्ते Upâste, worships. पूर्यते Pûryate, is full of; has enough of. प्रजया Prajayâ, by offspring. पशुभिः Paśubhiḥ, by cattle. अस्मात् Asmât, this. लोकात् Lokât, from the world. अस्य Asya, his. प्रजाः Prajâh, offspring; line of his family. न Na, not. उद्वर्त्तते Udvartate, is removed; breaks.

5. That descendant of Garga said—"I worship Him alone as Brahman,—Him only who is the Puruṣa in the sky." Then Ajâtaśatru said—" Do not tell me in this way about this (worship of the Puruṣa in the sky). He is full and immoveable; Him do I worship." He who thus worships Him has enough of offspring and cattle, and in this world the line of his family does not break.—86.

MANTRA II. 1. 6.

स होवाच गार्ग्यो य एवायं वायौ पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति स य एतमेवमुपास्ते जिष्णुर्हापराजिष्णुर्भवत्यन्यतस्त्वजायी ॥ ६ ॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said. ह Ha. अयम् Ayam, this. पुरुषः Purûṣaḥ, Puruṣa; Viṣṇu. यः Yaḥ, who. एव Eva, only. वायौ Vâyau, in the wind. एतम् Etam, him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः

Ajâtaśatruḥ, Ajataśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on the worship of Viṣṇu in the wind. मा Mâ, to me. मा Mâ, not. संवदिष्ठा: Samvadiṣṭhâḥ, tell. इंद्र: Indraḥ, possessed of all the Aiśvaryas. वैकुंठ: Vaikuṇṭhaḥ, the Invincible. अपराजिता Aparâjitâ, unconquerable. सेना Senâ, army; host, a great number of multitude. इति Iti. वै Vai, indeed. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. स: Saḥ, He. य: Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. जिष्णु: Jiṣṇuḥ, superior. ह Ha. अपराजिष्णु: Aparâjiṣṇuḥ, not capable of being defeated. तु Tu, and. अन्यत: Anyataḥ, from the others. अजायी Ajâyî, not subject to defeat; conqueror of others. भवति Bhavati, becomes.

6. That descendant of Garga said—"I worship Him alone as Brahmaṇ,—Him only who is the Puruṣa in the wind." That Ajâtaśatru said—"Do not tell me in this way about this (worship of the Puruṣa in the wind). He is, indeed, Indra, possessed of all the lorldly powers, the invincible and the unconquerable host, as such do I worship Him." He who worships Him as such, becomes superior, invincible and unconquered of.—87.

MANTRA II. 1. 7.

स होवाच गार्ग्यो य एवायमग्नौ पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा विषासहिरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते विषासहिर्ह भवति विषासहिर्हास्य प्रजा भवति ॥ ७ ॥

स: Saḥ, that. गार्ग्य: Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said. ह Ha. य: Yaḥ, who. एव Eva, only. अयम् Ayam, this. पुरुष: Purûṣaḥ, Puruṣa; Viṣṇu. अग्नौ Agnau, in the fire. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upâse, worship. इति Iti. स: Saḥ, that. अजातशत्रु: Ajâtaśatru, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu in the fire. मा Mâ, to me. मा Mâ, not. संवदिष्ठा: Samvadiṣṭhâḥ. tell. विषासहि: Viṣâsahiḥ, the destroyer, so called because the enemy cannot bear Him. इति Iti. वै Vai, indeed; variety. अहं Aham, I. एतम् Etam, him. उपासे Upâse, worship. इति Iti. स: Saḥ, he. य: Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. विषासहि: Viṣâsahiḥ, the destroyer; unbearable. भवति Bhavati, becomes. ह Ha. अस्य Asya, his. प्रजा: Prajâḥ, progeny; descendants. विषासहि: Viṣâsahiḥ, the destroyer; unbearable. भवति Bhavati, becomes. ह Ha.

7. That descendant of Garga said—"I worship Him alone as Brahmaṇ,—Him only who is the Puruṣa in the fire."

That Ajâtaśatru said—"Do not tell me in this way about this (worship of the Puruṣa in the fire). He is, indeed, the Destroyer; Him do I worship." A destroyer (of the enemies) becomes he who worships Him thus (as the destroyer), and the destroyer, indeed, becomes his offspring.—88.

MANTRA II. 1. 8.

स होवाच गार्ग्यो य एवायमप्सु पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः प्रतिरूप इति वा अहमेतमुपास इति स य एतमेवमुपास्ते प्रतिरूपꣳ हैवैनमुपगच्छति नाप्रतिरूपमथो प्रतिरूपोऽस्माज्जायते ॥ ८ ॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said ह Ha. यः Yaḥ, who. अयम् Ayam, this. पुरुषः Purûṣaḥ, puruṣa; Viṣṇu. एव Eva, only. अप्सु Apsu, in waters. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म. Brahman, as Brahmaṇ. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu in waters. मा Mâ, to me. मा Mâ, not. संवदिष्ठाः Samvadiṣṭhâḥ, tell. प्रतिरूपः Pratirûpaḥ, favourable. इति Iti. वै Vai, indeed; verily. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Saḥ, He. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. प्रतिरूपं Pratirûpam, favourable. एव Eva, only. एनम् Evam, Him. उपगच्छति Upagachchhati, goes to; attains. ह Ha, verily. न Na, not. अप्रतिरूपम् Apratirûpam, unfavourable. अथो Atho, besides. प्रतिरूपः Pratirûpaḥ, favourable son. अस्मात् Asmât, from him who worships. जायते Jâyate, is born.

8. That descendant of Garga said—"I worship Him alone as Brahmaṇ,—Him only who is the Purûṣa in waters." That Ajâtaśatru said—"Do not tell me in this way about this (worship of the Puruṣa in waters), He is, indeed, the Favourable, Him do I worship." The favourable only and not the unfavourable go to Him who meditates on Him thus; besides a favourable son is born to him.—89.

MANTRA II. 1. 9.

स होवाच गार्ग्यो य एवायमादर्शे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा रोचिष्णुरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते रोचिष्णुर्ह भवति

रोचिष्णुर्हास्य प्रजा भवत्यथो यैः सन्निगच्छति सर्वांस्तानतिरोचते ॥ ६ ॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, the descendant of Garga. उवाच Uvâcha, said. ह Ha. अयम् Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; Viṣṇu. यः Yaḥ, who. आदर्शे Âdarśe, in the looking-glass; in the mirror. एव Eva, only. एतम् Etam, Him. एव Eva, alone. अहम् Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu in the mirror. मा Mâ, to me. मा Ma, not. संवदिष्ठाः Samvadiṣṭhâḥ, speak. रोचिष्णुः Rochiṣṇuḥ, bright; resplendent. इति Iti. वै Vai, indeed; verily. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Saḥ, He. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. रोचिष्णुः Rochisṇuḥ, bright; resplendent. भवति Bhavati, becomes. ह Ha, it is well-known. अस्य Asya, His. प्रजाः Prajâḥ, progeny; offspring. रोचिष्णुः Rochiṣṇuḥ, bright; resplendent. भवति Bhavati, becomes. अथो Atho, besides. यैः Yaiḥ, with those (wise men). सन्निगच्छति Sannigachchhati, comes in contact. तान् Tân, those. सर्वान् Sarvân, all. अतिरोचते Atirochate, surpasses in splendour.

9. That descendant of Garga said—"I worship Him alone as Brahmaṇ,—Him only who is the Puruṣa in the mirror." That Ajâtaśatru said—"Do not tell me in this way about this (worship of the Puruṣa in the mirror). He is, indeed, the Resplendent. Him do I worship." Very resplendent does he, indeed, become, he who worships Him thus. His offspring does become resplendent. Besides he surpasses them all in splendour with whom he comes in contact.—90.

MANTRA II. 1. 10.

स होवाच गार्ग्यो य एवायं यन्तं पश्चाच्छब्दोऽनूदेत्येतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा असुरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते सर्वं हैवास्मिँल्लोक आयुरेति नैनं पुरा कालात्प्राणो जहाति ॥ १० ॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said. ह Ha. अयम् Ayam, this. एव Eva, only. शब्दः Śabdaḥ, sound. यः Yaḥ, which. यंतं Yantam, one who is going. अनु Anu, close to. पश्चात् Paśchât, on the back. उदेति Udeti, rises. एतम् Etam, him; the Puruṣa present in the sound behind the back of a man when in motion. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahmaṇ. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru.

उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu in the sound. मा Mâ, to me. मा Mâ, not. संवदिष्ठाः Samvadiṣṭhâḥ, tell. असुः Asuḥ, life; life giving. इति Iti. वै Vai, indeed; verily. अहम् Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti सः Saḥ, He. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. अस्मिन् Asmin, this. लोके Loke, in the world. सर्वं Sarvam, full. आयुः Âyuḥ, life. एति Eti, gets; attains. एव Eva, only. ह Ha, it is well-known. कालात् Kâlât, appointed time. पुरा Purâ, before. एनं Enam, Him. प्राणः Prâṇaḥ, life. न Na, not. जहाति Jahâti, leaves.

10. That descendant of Garga said—"I worship Him alone as Brahmaṇ,—Him only who is the Puruṣa in the sound that arises at the back close to the man when he is going." That Ajâtaśatru said—"Do not tell me in this way about this (worship of the Puruṣa in the sound). He is indeed Life; Him do I worship." A full period of life gains he who worships Him thus. His life does not leave him before the (appointed) time.—91.

MANTRA II. 1. 11.

स होवाच गार्ग्यो य एवायं दिक्षु पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा द्वितीयोऽनपग इति वा अहमेतमुपास इति स य एतमेवमुपास्ते द्वितीयवान् ह भवति नास्माद्गणश्छिद्यते ॥ ११ ॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said. ह Ha. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; Viṣṇu. यः Yaḥ, who. दिक्षु Dikṣu, on all sides. एव Eva, only. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahmaṇ. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu on all sides. मा Mâ, to me. मा Mâ, not. संवदिष्ठाः Samvadiṣṭhâḥ, tell. द्वितीयः Dvitîyaḥ, having a second; double. अनपगः Anapagaḥ, inseparable. इति Iti. वै Vai, indeed. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Saḥ, He. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. द्वितीयवान् Dvitîyavân, double. भवति Bhavati, becomes. ह Ha. अस्मात् Asmât, from this; from such a worshipper. गणः Gaṇaḥ, follower. न Na, not. छिद्यते Chhidyate, are separated.

11. That descendant of Garga said—"I worship Him alone as Brahmaṇ,—Him only who is the Puruṣa (abiding) in all quarters." That Ajâtaśatru said—"Do not tell me in

this way about this (the Puruṣa in all quarters). He is, indeed, the Double and Inseparable. Him do I worship." He who worships Him thus has always a second and never do his followers part from him.—92.

MANTRA II. 2 .12.

स होवाच गार्ग्यो य एवायं छायामयः पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा मृत्युरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते सर्वं हैवास्मिँल्लोक आयुरेति नैनं पुरा कालान्मृत्युरागच्छति ॥ १२ ॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said. ह Ha. अयम् Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; Viṣṇu. यः Yaḥ, who. छायामयः Chhâyâmayaḥ, shadowy; abiding in the shadow. एव Eva, only. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahmaṇ. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu abiding in the shadow. मा Mâ, to me. मा Mâ, not. संवदिष्ठाः Samvadisṭhâḥ, tell. मृत्युः Mrityuḥ, death. इति Iti. वै Vai, indeed. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Saḥ, He. यः Yah, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. अस्मिन् Asmin, this. लोके Loke, in the world. सर्वं Sarvam, full. आयुः Âyuḥ, life. एति Eti, gets; attains. एव Eva, only. ह Ha. कालात् Kâlât, appointed time. पुरा Purâ, before. एनम् Enam, Him. मृत्युः Mrityuḥ, death. न Na, not. आगच्छति Âgachchhati, comes.

12. That descendant of Garga said—" I worship Him alone as Brahmaṇ,—Him only who is the Puruṣa abiding in the shadow." That Ajâtaśatru said—" Do not tell me in this way about this (worship of the Puruṣa abiding in the shadow). He is, indeed, Death. Him do I worship." A full period of life attains he who worships Him thus. Death does not come upon him before the appointed time.—93.

MANTRA II. 1. 13.

स होवाच गार्ग्यो य एवायमात्मनि पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा आत्मन्वीति वा अहमेतमुपास इति स य एतमेवमुपास्त आत्मन्वीह भवत्यात्मन्विनी हास्य प्रजा भवति स ह तूष्णीमास गार्ग्यः ॥ १३ ॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, the descendant of Garga. उवाच Uvâcha, said. ह Ha. अयम् Ayam, this. पुरुषः Purusaḥ, Puruṣa; Viṣṇu. यः Yaḥ, who. एव Eva, only. आत्मनि Âtmanî, in Hiraṇyagarbha: in the mind. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu in the mind. मा Mâ, to me. मा Mâ, not. संवदिष्ठाः Samvadiṣṭhâḥ, tell. आत्मन्वी Âtmanvî, having Viriñcha, who is the presiding deity of Chitta. इति Iti. वै Vai, indeed. अहम् Aham, I. एतम् Etam, him. उपासे Upâse, worship. इति Iti. सः Saḥ, He. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. आत्मन्वी Âtmanvî, strong in mind. भवति Bhavati, becomes. ह Ha. अस्य Asya, His. प्रजाः Prajâḥ, offspring. आत्मन्विनी Âtmanvinî, strong in mind. भवति Bhavati, becomes. ह Ha. सः Saḥ. that. गार्ग्यः Gârgyaḥ, the descendant of Garga. तूष्णीम् Tûṣṇîm, silent. आस Âsa, was. ह Ha.

13. That descendant of Garga said—"I worship Him alone as Brahman,—Him only who is the Puruṣa in Hiraṇyagarbha (or mind)." That Ajâtaśatru said—"Do not tell me in this way about this (worship of Puruṣa in Hiraṇyagarbha). He has indeed Hiraṇyagarbha in Him. Him do I worship." He who worships Him thus becomes strong in mind and his progeny also becomes strong in mind. Then the descendant of Garga became silent.—94.

MANTRA II. 1. 14.

स होवाचाजातशत्रुरेतावन्नु इत्येतावद्धीति नैतावता विदितं भवतीति स होवाच गार्ग्य उपत्वायानीति ॥ १४ ॥

सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtasatru. उवाच Uvâcha, said. ह Ha. एतावत् Etâvat, this much; so far. नु Nu, only. इति Iti, here ends the speech. एतावत् Etâvat, thus much; so far. हि Hi, to be sure. इति Iti, here ends the answer of Bâlâki. एतावता Etâvatâ, by this much. विदितं Viditam, known, comprehended. न Na, not. भवति Bhavati, is. इति Iti, here ends the assertion of Ajâtaśatru. सः Saḥ, that. गार्ग्यः Gârgyaḥ, the descendant of Garga. उवाच Uvâcha, said. ह Ha, त्वा Tvâ, thee. उपयानि Upayâni, I approach as a disciple. इति Iti.

14. That Ajâtaśatru said—"Thus far only?" "Thus far only and no farther," (replied Bâlâki). "Brahman is not comprehended by (this poor knowledge) which extends so far and no farther," (said Ajâtaśatru). Then the descendant of Garga said—"May I accept thee as my preceptor?"—95.

MANTRA II. 1. 15.

स होवाचाजातशत्रुः प्रतिलोमं चैतद्यद्ब्राह्मणः क्षत्रियमुपेयाद्ब्रह्म मे वक्ष्यतीति व्येव त्वा ज्ञपयिष्यामीति तं पाणावादायोत्तस्थौ तौ ह पुरुष ᳪसुप्तमाजग्मतुस्तमेतैर्नामभिरामन्त्रयांचक्रे बृहन् पाण्डरवासः सोमराजन्निति स नोत्तस्थौ तं पाणिना पेषं बोधयांचकार स होत्तस्थौ ॥ १५ ॥

सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtasatru. उवाच Uvâcha, said. ह Ha. तत् Tat, it, *i.e.*, a kṣatriya should teach a Brâhmin. प्रतिलोमं Pratilomam, contrary to the custom. वै Vai, indeed; verily. यत् Yat, that. ब्राह्मणः Brâhmaṇaḥ, a Brâhmin. क्षत्रियम् Kṣatriyam, one Kṣatriya by caste. उपेयात् Upeyât, should approach as a disciple. मे Me, to me. ब्रह्म Brahma, about Brahmaṇ. वक्ष्यति Vakṣyati, will speak; will instruct. इति Iti. त्वा Tvâ, to thee. विज्ञापयिष्यामि Vijñâpayiṣyâmi, I will inform. एव Eva, only. इति Iti. तं Tam, Him. पाणौ Pâṇau, by the hand. आदाय Âdâya, taking. उत्तस्थौ Uttasthau, rose; stood up. तौ Tau, they both; Bâlâki and Ajâtaśatru. सुप्तं Suptam, sleeping. पुरुषं Puruṣa, a man. आजग्मतुः Âjagmatuḥ, went together. ह Ha. तं Tam, Him. Hari within the man in deep slumber. बृहत्पांडुरवासः Brihatpâṇduravâsaḥ—Oh! Thou of long white clothes. सोम Soma, Oh! Soma. राजन् Râjan, Oh! bright. इति Iti. एतैः Etaiḥ, these. नामभिः Nâmabhiḥ, by the names. आमन्त्रयांचक्रे Âmantrayâñchakre, called. सः Saḥ, He; the Lord Hari in the heart of the person in deep slumber. न Na, not. उत्तस्थौ Uttasthau, rose. तं Tam, Him. पाणिना Pâṇinâ, with the hand. पेषं Peṣam, pressing; squeezing. बोधयांचकार Bodhayâñchakâra, awoke. सः Saḥ, He; Hari in the sleeping man. उत्तस्थौ Uttasthau, arose. ह Ha, strange it is.

15. That Ajâtaśatru said:—"It is contrary to all custom that a Brâhmaṇa should approach a Kṣatriya (with the request) that the Kṣatriya will teach him about Brahman. However I shall simply tell you about Brahman, (but not instruct you as a teacher does)." Taking him by the hand he rose. They both went together to a man in deep slumber; then (Ajâtaśatru) called Him, (Lord Hari in the sleeping man, by these names) "Oh! Thou of long white clothes, Oh Soma, Oh Bright one." But He rose not. Then he pressed the man with his hand and awoke Him. And lo! He arose.—96.

MANTRA II. 1. 16.

स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः क्वैषतदाभूत्कुत एतदागादिति तदु ह न मेने गार्ग्यः ॥ १६ ॥

सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एषः Eṣaḥ, this Jîva. एतत् Etat, in this; in this body. यत्र Yatra, where; in Hari. सुप्तः Suptaḥ, sleeping. अभूत् Abhût, was. यः Yaḥ, who. एषः Eṣaḥ, this; that which contains the sleeping Jîva. विज्ञानमयः Vijñânamayaḥ, of the form of pure intelligence; of the form of pure knowledge. पुरुषः Puruṣaḥ, Puruṣa. तदा Tadâ, then; while asleep. क्व Kva, where. एषः Eṣaḥ, He. अभूत् Abhût, was. कुतः Kutaḥ, whence. एतद् Etad, at this time; while awake आगात् Âgât, came. इति Iti. तत् Tat, that; where did Hari reside at the time of slumber and whence did He come while awake. गार्ग्यः Gârgyaḥ, the descendant of Garga. न Na, not. उ U, ever. मेने Mene, knew.

16. That Ajâtaśatru said:—"Where was He at the time of slumber,—He the Puruṣa of the form of pure knowledge, in whom did this Jiva lay asleep within this body? Whence did He come at the time of waking?" But the descendant of Garga never knew that.—97.

MANTRA II. 1. 17.

स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषस्तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एषोन्तर्हृदय आकाशस्तस्मिंञ्छेते तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति नाम तद्गृहीत एव प्राणो भवति गृहीता वाग् गृहीतं चक्षुर्गृहीतं श्रोत्रं गृहीतं मनः ॥ १७ ॥

सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एषः Eṣaḥ, this Jîva. एतत् Etat, in this; in this body. यत्र Yatra, where, in Hari. सुप्तः Suptaḥ, sleeping. अभूत् Abhût, was. यः Yaḥ, who. एषः Eṣaḥ, this. विज्ञानमयः Vijñânamayaḥ, of the form of pure intellect; of the form of pure knowledge. पुरुषः Puruṣaḥ, Puruṣa. तदा Tadâ, then; at the time of slumber. एषां Eṣâm, these. प्राणानाम् Prâṇânam, of these indriyas; of the organs of senses. विज्ञानं Vijñânam, knowledge of the senses. विज्ञानेन Vijñânena, knowingly; wilfully. आदाय Âdâya, taking. एषः Eṣaḥ, this. आकाशः Âkâśaḥ, sky; ethereal sky. यः Yaḥ, which. अंतर्हृदये Ântarhṛidaye, within the heart. तस्मिन् Tasmin, there. शेते Śete, lies तानि Tâni, these; the senses with their capacities. यदा Yadâ, when. गृह्णाति Gṛihṇâti, takes; makes inactive. अथ Atha, then. एतत् Etat, in this Hari. पुरुषः Puruṣaḥ, Puruṣa.

स्वपिति Svapiti, sleeps. नाम Nâma, it is well-known. ह Ha. प्राणः Prâṇaḥ, the organ of smell. तद्गृहीतः Tadgrihîtaḥ, taking by him; made dormant by him एव Eva, only. भवति Bhavati, becomes; is. गृहीता Grihîtâ, taken: made dormant. वाक् Vâk, the organ of speech. गृहीतं Grihîtam, taken; made inactive. चक्षुः Chakṣuḥ, the eye; the organ of sight. गृहीतं Grihîtam, taken; made inactive. श्रोत्रम् Śrotram, the ear; the organ of hearing. गृहीतं Grihîtam, taken; made dormant. मनः Manaḥ, mind.

17. That Ajâtaśatru said:—"This Puruṣa who is of the form of pure knowledge, in whom did this Jîva lay asleep within this body, taking consciously at the time of deep slumber the knowledge (capacity) of these Indriyas (organs) lies there in the ether that is inside the heart. It is well-known that when He makes these Indriyas (organs) inactive, it is said that the Puruṣa sleeps. The organ of smell is made dormant by Him only. The organ of speech is made dormant; the organ of sight is made dormant; the organ of hearing is made dormant; the mind is made dormant.—98.

MANTRA II. 1. 18.

स यत्रैतत्स्वप्नयाचरति ते हास्य लोकास्तदुतेव महाराजो भवत्युतेव महाब्राह्मण उतेवोच्चावचं निगच्छति स यथा महाराजो जानपदान् गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेतैवमेवैष एतत्प्राणान् गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते ॥ १८ ॥

सः Saḥ, he; Hari. यत्र Yatra, when. एतत् Etat, in this body. स्वप्नया Svapnayâ, through the nâḍis or nerves. चरति Charati, moves. ह Ha, because. ते Te, these; these nerves. अस्य Asya, his. लोकाः Lokâḥ, world; kingdom. तत् Tat, then. महाराजः Mahârâjaḥ, a great king. इव Iva, like. भवति Bhavati, becomes. उत् Uta, or. महाब्राह्मणः Mahâbrâhmaṇaḥ, a great Brâhman. इव Iva, like. उत Uta, or. उच्चावचं Uchchâvacham, high or low, such as elephants or cats. इव Iva, like. उत Uta, or. निगच्छति Nigachchhati, sees (himself). सः Saḥ, the example. यथा Yathâ, as. महाराजः Mahârâjaḥ, a great king. जानपदान् Jânapadân, people of the kingdom. गृहीत्वा Grihîtvâ, collecting; summoning स्वे Sve, his own. जनपदे Janapade, in kingdom. यथाकामं Yathâkâmam, as he likes it. परिवर्त्तते Parivartate, moves. एवम् Evam, in this way. एव Eva, only. एषः Eṣaḥ, this Puruṣa. एतत् Etat, His; of the Jîva. प्राणान् Prâṇân, the external organs. गृहीत्वा Grihîtvâ, taking with him. स्वे Sve, his own of which he is the master. शरीरे Sarîre, in the body. यथाकामं Yathâkâmam, according to His own will. परिवर्त्तते Parivartate, moves; walks.

18. His worlds (possessions or proper sphere) are those where he moves through the Nâḍis or nerves. Then He becomes either like a great king or like a great Brâhmaṇa or He sees Himself big (like an elephant) or small (like a cat). For example—as a great king travels through his own kingdom, according to his own will, taking his subjects along with him, so does He move, wherever He likes, through the body of which He is the master, taking along with him all the Indriyas.—99.

MANTRA II. 1. 19.

अथ यदा सुषुप्तो भवति यदा न कस्यचन वेद हितानाम नाऽड्यो द्वासप्ततिसहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते ताभिः प्रत्यवसृप्य पुरीतति शेते स यथा कुमारो वा महाराजो वा महाब्राह्मणो वातिघ्नीमानन्दस्य गत्वा शयीतैवमेवैष एतच्छेते ॥ १६ ॥

अथ Atha, again; moreover. यदा Yadâ, when कस्यचन Kasyachana, anything of the external world. न Na, not. वेद Veda, knows. Nominative of this verb is जीव Jîva. तदा Tadâ, then. सुषुप्तः Suṣuptaḥ, in deep slumber. भवति Bhavati, becomes. द्वासप्ततिसहस्राणि Dvâsaptatisahasrâṇi, seventytwo thousands. हिता Hitâ, hitâ. नाम Nâma, by name. नाड्यः Nâdyaḥ, nâḍis or nerves. हृदयात् Hṛidayât, form the heart. पुरीततं Purîtatam, that Nâḍi (नाडी) which extends up to the head. This Naḍî is called सुषुम्ना (Suṣumnâ)—it extends from the heart up to what is called ब्रह्मपुर (Brahmapura) within the head. अभि Abhi, towards. प्रतितिष्ठंते Pratitiṣthante, go to; spread. ताभिः Tâbhiḥ, by those Nâḍis. प्रत्यवसृप्य Pratyavasṇipya, moving to and fro. पुरीतति Purîtati, in the Nâḍî called Purîtat because it extends up to the Brahmapura in the head. The modern Yogîs called it Suṣumnâ (सुषुम्ना). It is to be understood in Lord Hari who is present in this Nâḍi. शेते Śete, lies. सः Saḥ, the example. यथा Yathâ, as. कुमारः Kumâraḥ, rudra. वा Vâ, or. महाराजः Mahârâjaḥ, Vâyu. वा Vâ, or. महाब्राह्मणः Mahâbrâhmaṇaḥ, Virincha. वा Vâ, or. आनंदस्य Ânandasya, of Hari who is all bliss. अतिघ्नीम् Atighnịm, neighbourhood; Vicinity. गत्वा Gatvâ, going. शयीत Śayịta, lie down happily. एवम् Evam, in this manner. एव Eva, just. एषः Eṣaḥ, He; the Jîva. एतत् Etat, in Him; in Lord Hari, who is in the Suṣummnâ (सुषुम्ना). शेते Śete, lies down happily.

19. When the Jîva knows nothing (of the external world) he is then called to have fallen asleep. The Nâḍîs called Hitâ (the Good) numbering seventytwo thousands spread from the heart towards the Purîtat or Suṣumnâ. The Jîva moves to and fro through those Nâḍîs and finally rests

in Purîitat, *i.e.*, (in Lord Hari who is in that Nâḍî), just as Rudra or Vâyu or Brahmâ rests happily reaching the Vicinity of Hari who is all bliss. Just in the same way does Jîva lie happily in the Lord Hari in Purîtat.—100.

MANTRA 20.

स यथोर्णनाभिस्तन्तुनोच्चरेद्यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्त्येवमेवास्मादात्मनः सर्वेप्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति तस्योपनिषत्सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ॥२०॥

प्रथमं ब्राह्मणम् ॥१॥

सः Saḥ, the example. यथा Yathâ, as. ऊर्णनाभिः Urṇanâbhiḥ, the spider. तंतुना Tantunâ, the thread which the spider produces from the food that it eats. उच्चरेत् Uchcharet, brings out ; produces. यथा Yathâ, as. क्षुद्रः Kṣudrâḥ, little. विस्फुलिंगाः Visphulingâḥ, sparks. अग्नेः Agneḥ, from fire. व्युच्चरन्ति Vyuchcharanti, come out. एवं Evam, in this way. एव Eva, just. अस्मात् Asmât, this. आत्मनः Âtmanaḥ, from Âtman ; from Hari. सर्वे Sarve, all. Prâṇâḥ, प्राणाः the Indriyas ; the organs. सर्वे Sarve, all. लोकाः Lokâḥ, the worlds ; सर्वे Sarve, all. देवाः Devâḥ, the gods such as Brahmâ &c. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the living beings, the created things व्युच्चरंति Vyuchcharanti, come out ; are produced. तस्य Tasya, His ; of Hari who is in the hear, उपनिषत् Upaniṣat, mystery ; secret knowledge. सत्यस्य Satyasya, of Satya. सत्यम् Satyam, Satya. इति Iti. प्राणाः Prâṇâḥ, everything that has life or more correctly everything that is the outcome of Prâṇa Vâyu, such as all the Indriyas, all the worlds, all the gods and all the gross bodies. वै Vai, indeed. सत्यं Satyam, what is to be understood by the word Satya. तेषां Teṣâm, theirs. एषः Eṣaḥ, this Hari. सत्यं Satyam, the giver of birth, existence, destruction, and salvation. सत् Sat, birth, existence, destruction and salvation ; and य from या—one who gives).

20. As a spider brings out the thread or as little sparks come out of fire, just in the same way all the Indriyas, all the worlds, all the Devas, all the gross bodies come out of this Âtman (who is Lord Hari). This is His secret teaching. He is Satya of the Satya. The Prâṇas (everything that is the outcome of Prâṇa Vâyu) are indeed to be understood by the word Satya and He is the giver of Sat, *i.e.*, birth, existence, destruction and salvation to them all.—101.

Here ends the Ajâtaśatru Brâhmaṇam.

The Bhâṣya on the Ajâtaśatru Brâhmaṇam. Mantra 2.

Atiṣṭha is He who is beyond this world; or in other words He who has none of the qualities that belong to the things of which this world of ours is composed. He is called mûrdhâ (मूर्धा) or head because He is the best.

Bhâṣya on Mantra 6.

The word अपराजिता सेना (Aparâjitâsenâ) means the Lord Bhagavân, because He is invincible and of innumerable forms. The word जिष्णु (Jiṣṇu) means the best. He conquers all but His conquests are not due to somebody else.

The Bhâṣya on the Mantra 14.

The word विषासहि (Viṣâsâhi) means unbearable. The word आत्मनि means in the Hiraṇyagarbha. The word आत्मन्वी (Âtmanvî) means having the chitta (चित्त) or heart because Viriṇcha is the presiding deity thereof. Mokṣa follows when one worships the Lord who is in the heart and who governs therefrom. This mantra means to say, it is not that one should first worship the gods and through them worship the Lord and see or get to Him by their worship, and then again worship the Lord in the heart and then attain Mukti. In reality, the only means of attaining Mukti is to worship the Lord in the heart.

The Bhâṣya on the Mantra 15.

बृहत्पांडरवास (Brihatpâṇḍaravâsa), &c., have been used in order to show that the meditation of the Lord within the heart is the only means of getting Mukti. It has been said that the Lord raised the Jîva by means of the hand; this shows that there is a special reference to the locality of the heart, though names and forms are of little importance. The worship of the Lord in the heart is still of some importance to those that hold that the worship of the Lord outside of the heart may bring about Mukti.

The Bhâṣya on the Mantra. 16.

The sentences यत्रैष एतत् सुप्तोऽभूत् &c., (Yatraiṣa etat suptobhût), &c., where he lies asleep, &c., indicates that Mokṣa has special connection with the Lord residing inside the heart. यत्र (Yatra) where, *i.e.*, in the Lord. एषः Eṣaḥ, He; the Jîva; the Vijṇânamaya Puruṣa. सुप्तः अभूत् Suptaḥabhût. Lay asleep.

The Bhâṣya on the Mantra 18.

When the Paramâtman takes away these vijñânas or varieties of knowledge, it is then the Jîva falls asleep. When the Paramâtman walks

in the स्वप्ननाड़ी (Svapna nâḍî) it is then the Jîva gets, as it were higher and olwer stages.

The Bhâyṣa on the Mantra 19.

The Paramâtman moves here and there taking the Prâṇas along with him, just as a king does with his retinue. In the dreamy condition the Jîva sometimes sees himself as a king, sometimes as a Brâhmaṇa, sometimes as a dog and sometimes as a cat. The wor d आनन्दस्य (Ânandasya) means of the Paramâtman, and the word अतिघ्नी Atighnî means close vicinity; the word कुमार (Kumâra) stands for Rudra. महाराज (Mahârâja) stands f›r Vâyu and the word महाब्राह्मण (Mahâbrâhmaṇa) stands for Brahmâ. It is not that the Jîva takes away the Vijñâna of the Prâṇas, nor is he creator of the gods or of the beings.

The Bhâṣya on the Mantra 20.

One attains Mukti on worshipping the Lord in the heart after worshipping and going near Him, in the sun, in the moon, in the lightning, in the beings, in the mirror, in the sound that follows a man when going, in the image of the eye and in the Hiraṇyagarbha; and even to those who hold that Mukti can be attained by worshipping the Lord Viṣṇu outside, the worship of the Lord in the heart is of some importance before the attainment of Mukti. The names Sûrya or the sun, &c., are no doubt the names of the Lord Viṣṇu; and from the Lord Viṣṇu who presides in them, those names have been figuratively applied to the sun, the moon, &c. The Lord Viṣṇu who is in the heart has a special connection with Mukti. So it would be better for a Jîva not to call the Lord Hari by such names as Soma, &c., (if he should wish for Mukti). When the Lord Viṣṇu makes the Jîva travel though the Svapnanâḍî (स्वप्ननाड़ी), whilst He Himself moves through it, it is then the Jîva dreams dream; and when he comes to the Lord Viṣṇu called the Vijñânamaya Puruṣa in the Suṣumnâ, (सुषुम्ना) he falls asleep. From the Lord Viṣṇu of whom the form is pure knowledge, the Jîva gets a higher stage. The Lord Viṣṇu is the creator, protector, destroyer and the giver of Mukti of all the Praṇas (Indriyas), of all the worlds, of all the gods and all the living beings. It is truly the instruction of all the Upaniṣads and so says the Nârayaṇa Śruti.

Here ends the Bhâṣya on the Ajâtaśatru Brâhmaṇam.

SISU BRAHMANAM.

MANTRA II. 2. 1.

यो ह वै शिशुꣳ साधानꣳ सप्रत्याधानꣳ सस्थूणꣳ सदामं वेद सप्त ह द्विषतो भ्रातृव्यानवरुणद्धि। अयं वाव शिशुर्योऽयं मध्यमः प्राणस्तस्येदमेवाधानमिदं प्रत्याधानं प्राणः स्थूणान्नं दाम ॥१॥

यः Yaḥ, whoever. साधानं Sâdhânam = Sa + âdhânam, with its abode or shed. सप्रत्याधानं Sapratyâdhânam, with its pen or fold; with the enclosure within a cow-shed where young ones of cows are pent up; outer-abode. सस्थूणं Sasthûnam, with its pillar or peg. सदामं Sadâmam, with its rope. शिशुं Śiśum, the young animal; the young one of a cow. The Infant. वेद Veda, knows; worships. वै Vai, verily. ह Ha. सः Saḥ, He. द्विषतः Dviṣataḥ, inimical; not favourably disposed because they take the mind away to the external world. भ्रातृव्यान् Bhrâtṛivyân, enemies; relatives. सप्त Sapta, the seven; mind, intellect and the five organs of senses. *viz.*, the ear, the eye, the nose, the tongue and touch which are also called seven Asuras. अवरुणद्धि Avrunaddhiḥ, pens; keeps in check. Keeps off. ह Ha, verily. अयम् Ayam, this. यः Yaḥ, who. मध्यमः Madhyamaḥ, central, inner. प्राणः Prâṇah, Praṇa, Vâyu, Life. अयं Ayam, it. शिशुः Śiśuḥ, the young one of an animal; calf. The Infant. वाव Vâva, indeed. तस्य Tasya, His or its. इदम् Idam, this; the subtle body. आधानं Âdhânam, abode or shed or place. एव Eva, only. इदम् Idam, this; the gross body. प्रत्याधानं Pratyâdhânam, the pen; the enclosure in a shed, a chamber. प्राणः Prâṇah, the Life, the Lord Hari. स्थूणा Sthûṇâ, the pillar or post. अन्नं Annam, food; Srîtatvam, दाम Dâma, rope.

1. He who knows this Infant together with its shed, the pen, the peg and the rope checks the seven inimical relatives, (*viz.*, the Mind, Buddhi and the Indriyas). This central Prâṇa is the Infant, this (pointing to the finer body or Sukṣmaśarîra) is its abode; this (pointing to the gross body) is its outer abode, the Prâṇa or the Lord Hari is its peg and (Śrî represented by) food is its rope.—102.

MANTRA II. 2. 2.

तमेताः सप्ताक्षितय उपतिष्ठन्ते। तद्या इमा अक्षन् लोहिन्यो राजयस्ताभिरेनꣳ रुद्रोऽन्वायत्ताः। अथया अक्षन्नापस्ताभिः पर्जन्यः। या कनीनका तयादित्यः। यत्कृष्णं तेनाग्निर्यच्छुक्लं तेनेन्द्रः। अधरयैनं वर्तन्या पृथिव्यन्वायत्ता। द्यौरुत्तरया। नास्यान्नं क्षीयते य एवं वेद ॥ २ ॥

तं Tam, Him; the Vâyu in the eye. अक्षितयः Akṣitayaḥ, strong in mind and

intellect. Imperishable ones. एताः Etâḥ, these; the following gods, Rudra, &c. सप्त Sapta, the seven Devas. उपतिष्ठंते Upatiṣṭhante, worship. तत् Tat, among them; among those seven gods. रुद्रः Rudraḥ, Rudra. अक्षन् Akṣan, in the eye. याः Yâḥ, well-known. इमाः Imâḥ, these. लोहिन्यः Lohinyaḥ, red. राजयः Râjayaḥ, lines; retina. The arteries of the retina. ताभिः Tâbhiḥ, by those lines or arteries. एनं Enam, Him. अन्वायत्तः Anvâyattaḥ, is subordinate; follows, worships. अथ Atha, again. याः Yâḥ, those. अक्षन् Akṣan, in the eye. आपः Âpaḥ, waters, the humours, aqueous and vitreous. ताभिः Tâbhiḥ, by them. पर्जन्यः Parjanyaḥ, Parjanya. या: Yâ, that. कनीनका Kanînakâ, the pupil of the eye. तया Tayâ, by it. आदित्यः Âdityaḥ, the sun. यत् Yat, that. कृष्णं Kṛiṣṇam, the black of the eye: the iris. तेन Tena, by it. अग्निः Agniḥ, fire. यत् Yat, that. शुक्लं Śuklam, white part: the eye-ball. तेन Tena, by it. इन्द्रः Indraḥ, Indra. अधरया Adharayâ, with the lower (eye-lash.) वर्त्तन्या Vartanyâ, the road; the way through which tears, &c., drop down; the eye-lash. एनं Enam, Him. पृथिवी Prithivî, the earth. अन्वायत्ता Anvâyattâ, is subordinate; worships. द्यौः Dyauḥ the heaven. उत्तरया Uttarayâ, the upper (eye-lash). अस्य Asya, His. अन्नं Annam, food. न Na, not. क्षीयते Kṣîyate, is diminished. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows.

2. These seven Imperishables worship him (who is the Vâyu in the eye). Rudra worships him through the red arteries (of the retina) Parjanya (worships him) by the waters (aqueous and vitreous humours) of the eye. Âditya worships him through the pupil of the eye. Agni worships him through the black iris. Indra worships him through the white (part of the eye or cornea). The earth worships him by the lower eye-lashes, and the heaven by the upper eye-lashes. His food is never exhausted who knows this.—103.

MANTRA II. 2. 3.

तदेष श्लोको भवति । अर्वाग्बिलश्चमस । ऊर्ध्वबुध्नस्तस्मिन्यशो निहितं विश्वरूपं । तस्यासत ऋषयः सप्ततीरे वागष्टमी ब्रह्मणा संविदानेति । अर्वाग्बिलश्चमस ऊर्ध्वबुध्न इतीदं तच्छिर एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुध्नः । तस्मिन्यशो निहितं विश्वरूपमिति प्राणा वै यशो विश्वरूपं प्राणानेतदाह । तस्यासत ऋषयः सप्ततीर इति प्राणा वा ऋषयः प्राणानेतदाह । वागष्टमी ब्रह्मणा संविदानेति वाग्घ्यष्टमी ब्रह्मणा संवित्ते ॥ ३ ॥

तत् Tat, to that effect; to show that Rudra, &c., worship Prâṇa in the eye. एषः Eṣah, this; the following. श्लोकः Ślokaḥ, the verse. भवति Bhavati, there is.

चमस: Chamasaḥ, the cup; like the cup. अर्वाग्बिल: Arvâgbilaḥ, with the mouth (cavity) downwards. ऊर्ध्वबुध्न: Urdhvabudhnaḥ, having the bottom upwards. तस्मिन् Tasmin, in it. विश्वरूपं Viśvarûpam, full in form: manifold. यश: Yaśaḥ, Yaśas, glory. निहितं Nihitam, put; placed. तस्य Tasya, His. तीरे Tîre, on the margin. सप्त Sapta, seven; ऋषय: Riṣayaḥ, Riṣis. आसत Âsata, worship. ब्रह्मणा Brahmaṇâ, with Brahmaṇ. संविदाना Samvidânâ, communicating. वाक् Vâk, Sarasvatî. अष्टमी Aṣṭamî, the eighth. इति Iti. चमश: Chamaśaḥ, like the cup. अर्वाग्बिल: Arvâgbilaḥ, with the mouth (cavity) downwards. ऊर्ध्वबुध्न: Urdhvabudhnaḥ, having the foot or bottom upwards. इति Iti, such is the mantra. इदम् Idam, this thing, *i.e.*, like the cup that has the face downwards and bottom upwards. तत् Tat, well-known to all. शिर: Śiraḥ, the head. एष: Eṣaḥ, this; it. हि Hi, certainly; indeed. अर्वाग्बिल: Arvâgbilaḥ, having the cavity downwards. ऊर्ध्वबुध्न: Urdhvabudhnaḥ, with bottom upwards. चमश: Chamaśaḥ, like the cup. तस्मिन् Tasmin, in it. विश्वरूपं Viśvarûpam, full in form. यश: Yaśaḥ, Yaśas. निहितं Nihitam, is put, is placed. इति Iti, such is the second part of the mantra. प्राणा: Prâṇâḥ, the Prâṇas; Viṣṇu, Ramâ and Vâyu. यश: Yaśaḥ, what is to be understood by the word Yaśas. वै Vai, it is well-known. विश्वरूपं Viśvarûpam, full in form. प्राणान् Prâṇân, the Prâṇas; Viṣṇu, Ramâ and Vâyu, because Viṣṇu is full in all the qualities, Ramâ is full among all the women and Vâyu is full in all the living beings. एतत् Etat, this, *i.e.*, Yaśas, full in form. आह Âha, they call. तस्य Tasya, of it. तीरे Tîre, on the margin; *viz.*, in the red streaks. pupil, &c. सप्त Sapta, seven. ऋषय: Riṣayaḥ, Riṣis. आसत Âsata, these are; worship. इति Iti, this is the third part of the mantra. प्राणा: Prâṇâḥ the Prâṇas. वै Vai, indeed. ऋषय: Riṣayaḥ, the Riṣis, *viz.*, जमदग्नि: (Jamadagniḥ), भरद्वाज: (Bharadvâjaḥ), भृगु: (Bhriguḥ), गौतम: (Gautamaḥ), कश्यप: (Kaśyapa), विश्वामित्र: (Viśvâmitraḥ) and वशिष्ठ: (Vaṣiṣṭhaḥ). प्राणान् Prâṇân, the Prâṇas; the Preṇetris (प्रणेतृ). एतत् Etat, this. आह Âha, say. वाक् Vâk, Sarasvatî. अष्टमी Aṣṭamî, the eighth. ब्रह्मणा Brahmaṇâ, by Brahmaṇ. संविदाना Samvidânâ, known. इति Iti, this is the last part of the mantra. वाक् Vâk, Sarasvati. अष्टमी Aṣṭamî, the eighth worshipper. हि Hi, indeed. ब्रह्मणा Brahmaṇâ, by the Vâyu called Brahmaṇ. संवित्ता Samvittâ, known.

3. To that effect is the following verse. "There is the cup with the mouth downwards and bottom upwards; in it is put Yaśas full in form. Him the seven Riṣis worship on the margin. The eighth is the Vâk known by Brahman." "There is the cup with the mouth downwards and bottom upwards." This is the first part of the mantra. It is well-known that this (cup) is the head; for, it is like the cup that has its face downwards and bottom upwards. The second part of the mantra is—" in it is put Yaśas full in form." The Prâṇas—(*viz.*,—Viṣṇu, Ramâ and Vâyu) are what is meant by the word Yaśas,

because they are full in form. The Prâṇas are so called, (because—Viṣṇu, is full in all the qualities, Ramâ is full among all women and Vâyu is full among all the living beings). "On the margin the seven Riṣis worship Him." Such is the third part of the mantra. The Prâṇas are in fact the Riṣis, it speaks of the Prâṇas (or Vital airs). "The eighth is the Vâk known by Brahman"—such is the last part of the mantra; for, Sarasvati is the eighth worshipper known by the Vâyu named Brahmaṇ.—104.

MANTRA II. 2. 4.

इमावेव गोतम भरद्वाजौ।अयमेव गोतमोऽयं भरद्वाजः। इमावेव विश्वामित्रजमदग्नी अयमेव विश्वामित्रोऽयं जमदग्निः । इमावेव वसिष्ठकश्यपावयमेव वसिष्ठोऽयं कश्यपः वागेवात्रिर्वाचा ह्यन्नमद्यते। अत्तिर्ह वै नामैतद्यदत्रिरिति। सर्वस्यात्ता भवति सर्वमस्यान्नं भवति य एवं वेद ॥ ४ ॥

इति द्वितीयं ब्राह्मणम् ॥ २ ॥

इमौ Imau, these two of the seven worshippers, Rudra, &c. एव Eva, certainly. गौतमभरद्वाजौ Gautama-Bharadvâjau, the two Riṣis Gautama and Bharadvâja. अयम् Ayam, this god; pointing to Rudra. एव Eva, to be sure. गौतम Gautama, Gautama Riṣi; because both Rudra and Gautama have superior knowledge. अयम् Ayam, this god, pointing to Parjanya. भरद्वाज: Bharadvâjaḥ, Bharadvâja Riṣi, because they both nourish the food with rain. भरत् Bharat, one who nourishes and वाज (vâja, food). इमौ Imau, these two of the seven Riṣis. एव Eva, certainly. विश्वामित्र-जमदग्नी Viśvâmitra-Jamadagnî, the two Riṣis Viśvâmitra and Jamadagni. अयं Ayam, He, pointing to Âditya the sun. एव Eva, to be sure. विश्वामित्र: Viśvâmitraḥ, Viśvâmitra Riṣi, because Viśvâmitra and Âditya are both themselves luminous and both illuminate the world. अयम् Ayam, this god, pointing to Agni. जमदग्नि: Jamadagniḥ, Jamadagni Riṣi; this word consists of three words ज, मित and अग्नि: ज, means one who is born (from जन, to appear; and the affix ड।) मित what is measured (from मा to measure and the affix त) and अग्नि: the eater; (from अद् to eat and the affix नि) when compounded मित has been changed into मत् and द of अद् has been changed into ग; therefore the meaning of the word जमदग्नि is one who eats what is born and limited or known. इमौ Imau, these two. एव Eva, certainly. वसिष्ठकश्यपौ Vasiṣṭha, Kaśyapau, Vasiṣṭha and Kaśyapa. अयम् Ayam, He; pointing to Indra. एव Eva, to be sure. वसिष्ठ: Vasiṣṭhaḥ, Vasiṣṭha Riṣi. This word means the best among those that dwell. वसतामुत्तमत्वात् (वसत् + इष्ठन्). अयं Ayam,

He; pointing to the earth. कश्यप: Kaśyapaḥ, the Riṣi Kaśyapaḥ; one who drinks water while lying down. This word is compounded of क water, शयाना (contracted into श्य) meaning she that lies down; and प one who drinks, from पा to drink. वाक् Vâk, Dyau the heaven. एव Eva, certainly. अत्रि: Atriḥ, the Riṣi Atri. This word is derived from अद् to eat and the affix त्ति meaning one who eats. The affix त्ति of अत्ति having been changed into रि. हि Hi, because. वाचा Vâchâ, by Vâk or Umâ. अन्नं Annam, food, that is offered into the sacrifice by those that are in the heaven. अद्यते Adyate, is eaten. अत्रि: Atriḥ, one whose name is Atri. ह Ha, it is well-known. वै Vai, certainly. नाम Nâma, by name. एतत् Etat, it, she यत् Yat, who. अत्ति: Attiḥ, the eater by name. इति Iti. सर्वस्य Sarvasya, of everything. अत्ता Attâ, the eater, one having the capacity of eating or enjoying. भवति Bhavati, becomes सर्वं Sarvam, everything. अस्य Asya, His. अन्नं Annam, food; object of enjoyment. भवति Bhavati, becomes. य: Yaḥ, who. एवं Evam, this. वेद veda, knows; realises.

4. These two are certainly Gautama and Bharadvâja. He (pointing to Rudra) is indeed Gautama—superior in knowledge; he (pointing to Parjanya) is Bharadvâja one who mourishes the food with rain. These two are certainly Viśvâmitra and Jamadagni; he (pointing to Âditya the sun) is surely Viśvâmitra the luminous and illuminator of the world. He (pointing to fire) is Jamadagni, (because he eats everything that is born and measured). These two are certainly Vasiṣṭha and Kaśyapa. He (pointing to Indra) is certainly Vasiṣṭha, best among those that dwell. She (pointing to earth) is indeed Kaśyapa because she drinks the water while lying down. Vâk is, indeed, Atri – the eater; for by Vâk is eaten the food that is offered into the sacrifice. It is well-known that whoever is Atri is indeed who is called Atti. He who realises this becomes the eater of all and everything becomes his food—105.

Here ends the Śiśu Brâhmaṇam.

MADHVA'S COMMENTARY.

The Vâyu resides in all beings; assuming, as it were, the form of the calf of a cow. The subtle body (sukṣma śarîra) is the cowshed, the dense body (sṭhûla) is said to be its cow-pen, the food is its rope and the Great Lord Hari is its peg. A man who meditates on Vâyu, in this way, can check the seven great asuras (demoniac) enemies of his, which are

none but the five organs of hearing, &c., together with the mind and the Buddhi; all of whom are always going outside towards the external objects. He then can know the Great Lord Nârâyaṇa. The Vâyu residing in the right eye is always worshipped by the seven gods such as सदाशिव (Sadâśiva)&c., whose knowledge and mind never fail them. A man who wishes to get Mokṣa should know this Vâyu thus worshipped by the gods, together with the Lord Viṣṇu as the peg. He who knows this, enjoys food (Srî). When he attains eternal Mukti he gets released from all sorts of misery.

BHÂṢYA ON MANTRA 3.

In the right eye of all, live the following gods:—Lord Viṣṇu called the Viśwarûpa and Yaśa (यश), Ramâ and Vâyu. Lord Viṣṇu is full in all qualities amongst all; Ramâ is full among the women, by women it is to be understood Chetanâ consciousness—which is dependent; and Vâyu is full among all the living beings. Yaśas is knowledge and bliss combined. The Prâṇas are the leaders or guides; these all are the Ṛiṣis such as Rudra, etc.

The Bhâṣya on the mantra 4.

Rudra is Gautama Ṛiṣi; he is so called because he is all-knowing (gauḥ=knowledge). Parjanya is Bharadvâja Ṛiṣi; he is so called because he gives nourishment, भरत् (Bharat)—one who supports and Vâja (with) food. It is rain verily. Âditya—the sun is the Ṛiṣi Viśvâmitra who by his light illuminates always the whole world. Agni or fire is the Ṛiṣi Jamadagni because he consumes whatever is born and measured. Vâsava is the Ṛiṣi Vaśiṣṭha because he is the best of all that dwell; and पृथ्वी (Pṛithvi) or the earth is the Ṛiṣi Kaśyapa because she drinks or absorbs from below, whilst lying down, the water that comes in the shape of rain from the clouds. Dyau (द्यौ) or the space is the Ṛiṣi Atri, because the oblations offered in the sacrifices are eaten or accepted by those that live in the space. The ear, the directions, the nose, the speech, etc., these all, *i.e*, their deities Siva, etc., dwell in the right-eye in their second form. Thus whoever knows these names and their significations becomes the eater of everything. The eighth is Sarasvati who dwells chiefly in speech; she worships only the Vâyu together with Nârâyaṇa (represented as the post), and she herself is known by the name Brahmaṇ. It has been said in the Nârâyaṇi Śruti.—"That the Vâyu who passes by the name of Brahmaṇ knows chiefly this goddess Sarasvati; that wise man who knows her thus, becomes the eater of all."

Here ends the Śisu Brâhmaṇam.

THE THIRD OR MURTA-MURTA BRAHMANAM.

MANTRA II. 3. 1.

द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च मर्त्यं चामृतं च स्थितं च यच्च सच्च त्यच्च ॥१॥

मूर्तम् Mûrtam, with form; what has a form. च Cha. अमूर्तम् Amûrtam, what has no form. च Cha, and. ब्रह्मण: Brahmaṇaḥ, of Brahmaṇ. द्वे Dve, two. रूपे Rûpe, images, resemblances. एव Eva, only and not the real forms. वाव Vâva, it is well-known. मर्त्यं Martyam, changeable; mortal. च Cha. अमृतं Amṛitam, immortal; changeless. च Cha, and. स्थितं Sthitham, finite or under the beings that are other than Visṇu. च Cha. यत् Yat, infinite. च Cha, and. सत् Sat, such as comes to an end and decays. च Cha, and. त्यत् Tyat, beyond decay. च Cha, and.

1. Two indeed are the forms (as it were) of Brahman, that which is pure, and which is impure; the mortal and the immortal! the finite and the infinite; the decaying and the undecaying.—106.

MANTRA II. 3. 2.

तदेतन्मूर्तं यदन्यद्वायोश्चान्तरिक्षाच्चैतन्मर्त्यमेतत्स्थितमेतत्सत्। तस्यैतस्य मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत एष रसो य एष तपति सतो ह्येष रसः ॥ २ ॥

वायो: Vâyoḥ, from Vâyu. च Cha. अंतरिक्षात् Antarîkṣât, from heaven, *i.e.*, from Srî. च Cha, and. यत् Yat, whatever. अन्यत् Anyat, other, different such as Rudra, etc. तत् Tat, that. एतत् Etat, this. मूर्तं Mûrtam, with form; embodied. This word also means, touched by sin, मूर by sin and त taken; touched. एतत् Etat, it. मर्त्यं Martyam, mortal; having the capacity of giving up its own body. एतत् Etat this, that has form. स्थितं Sthitam, subject to or under beings that are other than Visṇu. एतत् Etat, it. सत् Sat, such as comes to an end or decays. तस्य Tasya, aforesaid. एतस्य Etasya, this. मूर्तस्य Mûrtasya, of what has a form or body. एतस्य Etasya, this. मर्त्यस्य Martyasya, of that which is mortal and capable of change. एतस्य Etasya, this. स्थितस्य Sthitasya, of what is subject to or under beings that are other than Visṇu. एतस्य Etasya, this. सत: Sataḥ, of that which comes to an end and decays. एष: Eṣaḥ, He. रस: Rasaḥ, essence. य: Yaḥ, that. एष: Eṣaḥ, this; the one in the sun. तपति Tapati, shines. हि Hi, certainly. एष: Eṣaḥ, the Chaturmukha in the sun. सत: Sataḥ, of that which comes to an end and decays. रस: Rasaḥ, the essence.

2. Verily that is the Impure which is other than Vâyu and Space (Srî). It is mortal, it is finite, it is decaying. Of

that which is the impure, which is the mortal, which is the finite, and which is the decaying, He is the essence Who shines there (in the Sun *i. e.*, the Chaturmukha). For He is the essence ef all that is decaying.—107.

MANTRA II. 3. 3.

अथामूर्तं वायुश्चान्तरिक्षं चैतदमृतमेतद्यदेतत्त्यन्तस्यैतस्यामूर्तस्यैतस्यामृतस्यैतस्य यत एतस्य त्यस्यैष रसो य एष एतस्मिन्मण्डले पुरुषस्त्यस्य ह्येष रस इत्यधिदैवतम् ॥ ३ ॥

अथ Atha, next. वायुः Vâyuḥ, the chief of the Vâyus. च Cha. अंतरिक्षं Antarîkṣam, Srî ; she who always depends on the Lord. भगवदंतरेव रता हिता स्थिता च । च Cha, and. अमूर्तं Amûrtam, not touched by sin. एतत् Etat, this ; both Vâyu and Srî. अमृतं Amṛitam, immortal ; eternal ; Srî is Amṛitâ because she is eternal and Vâyu is Amṛita because of his want of अभिमान (Abhimâna) in the body. एतत् Etat, this ; what is not touched by sin. यत् Yat, subject to the Lord only. एतत् Etat, this, what is not touched by sin. त्यं Tyam, extensive and all-knowing. तस्य Tasya, of the aforesaid. एतस्य Etasya, this. अमूर्तस्य Amûrtasya of that which is not touched by sin. एतस्य Etasya, this. अमृतस्य Amṛitasya, of that which is eternal. एतस्य Etasya, this. यतः Yataḥ, of that which is under the Lord only. एतस्य Etasya, this. त्यस्य Tyasya, of that which is extensive and all knowing. एषः Eṣaḥ, He. रसः Rasaḥ, essence. यः Yaḥ, who. एषः Eṣaḥ, that. एतस्मिन् Etasmin, this. मंडले Maṇdale, in the disc ; in the disc of the sun. पुरुषः Puruṣaḥ, Lord Hari having the six qualities in full. हि Hi, certainly. तस्य Tasya, his. एषः Eṣah, He. रसः Rasaḥ, the essence. इति Iti, this. अधिदैवतम् Adhidaivatam, regarding the Devas ascertaining what is Mûrta and what is Amûrta.

3. But Vâyu and Srî are Pure. They are Immortal, Infinite and undecaying (Omniscient). Of that which is the Pure, which is the Immortal, which is the Infinite, which is the Omniscient-Undecaying, He is the essence who is the Person in that Orb (of the sun). For He is the essence of of the Omniscient-Undecaying. So far with regards to the cosmic deities.—108.

MANTRA II. 3. 4.

अथाध्यात्ममिदमेव मूर्तं यदन्यत्प्राणाच्च यश्चायमन्तरात्मन्नाकाश एतन्मर्त्यमेतत्स्थितमेतत्सत्तस्यैतस्य मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत एष रसो यच्चक्षुः सतो ह्येष रसः ॥४॥

अथ Atha, next. अध्यात्मं Adhyâtmam, in the body. इदं Idam, this. एव Eva,

only. यत् Yat, whatever. प्राणात् Prâṇât, from life. अन्यत् Anyat, different; other. मूर्तं Mûrtam, touched by sin. च Cha, again; and. यः Yaḥ, whatever. अयम् Ayam, that. आकाशः Âkâśâḥ, the sky; the space. अंतर Antar, inside. आत्मन् Âtman, of the body. एतत् Etat, this. मर्त्यम् Martyam, mortal; having the capacity of giving up its own body. च Cha. एतत् Etat, this. स्थितम् Sthitam, under the beings, that are other than Visṇu. एतत् Etat, this. सत् Sat, such as comes to an end or decays. तस्य Tasya, aforesaid. एतस्य Etasya, this. मूर्तस्य Mûrtasya, of whatever is touched by sin. एतस्य Etasya, this. मर्त्यस्य Martyasya, of what is mortal; of what can undergo a change. एतस्य Etasya, this. स्थितस्य Sthitasya, of that which is under beings that are other than Visṇu. एतस्य Etasya, this. सतः Sataḥ, of that which comes to an end or decays. एषः Eṣaḥ, He. रसः Rasaḥ, the essence. यत् Yat, which. चक्षुः Chakṣuḥ, the eye; Viriñcha, who is in the eye. हि Hi, because. एषः Eṣaḥ, he; Viriñcha. सतः Sataḥ, of such as comes to an end and decays. रसः Rasaḥ, the essence.

4. Now as regards the microcosmic deities. Everything other than the Vâyu and the Space inside the body (Srîtattva) is Impure. It is mortal, it is finite, it is decaying. Of this which is impure, which is mortal, which is finite, which is decaying, He is the essence who is (Viriñcha) in the eye for He is the essence of all which is decaying.—109.

MANTRA II. 3. 5.

अथामूर्तं प्राणश्च यश्चायमन्तरात्मन्नाकाश एतदमृतमेतद्यदेतत्त्यं तस्यैतस्यामूर्तस्यैत स्यामृतस्यैतस्य यत एतस्य त्यस्यैष रसो योऽयं दक्षिणेऽक्षन्पुरुषस्त्यस्य ह्येष रसः ॥ ५ ॥

अथ Atha, next. अमूर्तम् Amûrtam, not touched by sin. प्राणः Prâṇaḥ, the chief Vâyu. च Cha. यः Yaḥ, whatever. अयम् Ayam, that. आकाशः Âkâśaḥ, the sky, the space; Srî. अंतर Antar, inside. आत्मन् Âtman, of the body. एतत् Etat, this. अमृतं Amṛitam, immortal; eternal. एतत् Etat, this. यत् Yat, under the Lord only. एतत् Etat, this. त्यं Tyam, extensive and all-knowing. तस्य Tasya, of the aforesaid. एतस्य Etasya, this. अमूर्तस्य Amûrtasya, of that which is not touched by sin. एतस्य Etasya, this. अमृतस्य Amṛitasya, of that which is eternal. एतस्य Etasya, this. यतः Yataḥ, of that which is under the Lord only. एतस्य Etasya, this. त्यस्य Tyasya, of that which is extensive and all-knowing. एषः Eṣaḥ, He. रसः Rasaḥ, the essence. यः Yaḥ, who. अयम् Ayam, this. दक्षिणे Dakṣiṇe, right. अक्षन् Akṣan, in the eye. पुरुषः Puruṣah, the Puruṣa; Lord Hari having the six qualities in full. हि Hi, because. तस्य Tasya, His. एषः Eṣaḥ, He. रसः Rasaḥ, the essence.

5. Next what is not touched by sin is the chief Vâyu and the space (Srî) inside the body. This what is not touched

by sin is eternal, under the Lord only, extensive and all-knowing. Of this that is not touched by sin, of this that is Infinite of this that is under the Lord only, of this that is extensive and all knowing. He is the essence who is the Puruṣa in the right eye, because of it He is the essence.—110.

MANTRA II. 3. 6.

तस्य हैतस्य पुरुषस्य रूपं यथा महारजनं वासो यथा पाण्डवाविकं यथेन्द्रगोपो यथाऽग्न्यर्चिर्यथा पुण्डरीकं यथासकृद्वि-द्युत्तꣳ सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेद। अथात आदेशो नेति नेति न ह्येतस्मादिति नेत्यन्यत्परमस्त्यथ नामधेयꣳ सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ॥ ६ ॥

इति तृतीयं ब्राह्मणम् ॥ ३ ॥

तस्य Tasya, of that, just spoken. एतस्य Etasya, of this. पुरुषस्य Puruṣasya, of the Puruṣa; of the Lord Viṣṇu. रूपं Rûpam, form. यथा Yathâ, just as. महारजनं Mahârajanam, dyed with either turmeric or Mañgiṣṭhâ (मंजिष्ठा)—the Bengal madder. वासः Vâsaḥ, cloth ह Ha. यथा Yathâ, just as. पांडु Pâṇḍu, gray ash-colour. आविकं Âvikam, fine woolen cloth. यथा Yathâ, just as; like. इंद्रगोपः Indragopaḥ, a worm of red colour generally found in the rainy season. यथा Yathâ, just; like. अग्न्यर्चिः Agnyarchiḥ, the flame of the fire. यथा Yathâ, just as पुंडरीकं Puṇḍarîkam, white lotus. यथा Yathâ, just like. सकृत्विद्युत्तं Sakrit-Vidyuttam, simultaneous lightning. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. अस्य Asya, His. सकृत्विद्युत्ता Sakrit-Vidyuttâ, simultaneous lightning. इव Iva, like. श्रीः Śrîḥ, prosperity. भवति Bhavati, is. ह Ha. वै Vai, certainly. अथ Atha, next. अतः Ataḥ, of the Lord. आदेशः Âdeśaḥ, instruction. इति Iti, thus; such as has body or is touched by sin. न Na, not. इति Iti, thus; such as has no body or is not touched by sin. न Na, not. एतस्मात् Etasmât, other than this. न Na, not. हि Hi, certainly. इति Iti. अन्यत् Anyat, other form. परं Param, better than or superior to this. अस्ति Asti, there is. इति Iti. न Na, not. अथ Atha, next. नामधेयं Nâmadheyam, the name of the Lord. सत्यस्य Satyasya, of what is called Satya सत्यं Satyam, the giver of birth, existence, destruction and salvation. इति Iti. प्राणाः Prâṇâḥ, all that are kept alive by Prâṇa Vâyu; all that are Mûrta and all that are not. वै Vai, indeed. सत्यं Satyam, the meaning of the word Satya. तेषां Teṣâm, of them all. एषः Eṣaḥ, this Lord. सत्यं Satyam, the giver of birth, existence, destruction and salvation. (सत्—वि शरणादिकं, decay &c., and य from यम् to give).

6. And of this Puruṣa the form is as of the cloth

dyed with turmeric, as of grey fine woolen cloth, as of the red insect Indragopa, as of the flame of fire, as of the white lotus and as of simultaneous lightning. He who knows this gets prosperity just like simultaneous lightning. Next is the instruction regarding the Lord thus :—(anything like Mûrta) He is not ; thus (anything like Amûrta) He is not. No form has He other than this. No form has the Lord better than or superior to this. And His name is Satya of Satya. All that are kept alive by Prâṇa Vâyu are indeed termed Satya. He is the giver of birth, existence, destruction and salvation to them all.—111.

Here ends the Mûrtâmûrta Brâhmaṇam.

Madhva's Bhâṣya on the Mûrtâmûrtâ Brâhmaṇam.

Those that have forms and those that have not, these two are the symbols of the Brahmaṇa ; but none of them is His real form, for He is superior to (beyond) them all. All except Śrî, Vâyu and Viriñcha are called Mûrta (मूर्त); by the word Mûrta is meant possessed by sin, the word मूर (Mûr) meaning Sin. Since everything decays and loses its consciousness in Pralaya, therefore it is called Sat (सत्). And it is called स्थित (Sthita) because it is subject to or under beings that are other than Viṣṇu. Its essence is Viriñcha whose nature is opposite to it. Śrî as well as Vâyu are not Mûrtâs because theirs is the nature opposite to that of a Mûrta. They both are all-knowing and they are not governed by anybody else except the Lord Hari. The Lord Hari again is the essence of them both. And He is present both in the Sun as well as in the eye. There too is present Brahmâ who is the essence of the Mûrta. Viṣṇu is the great essence and He has various forms like the cloth dyed with mañjiṣṭhâ (the Bengal madder), or fine woollen cloth of grey colour, or like lightning, or lotus, or the red insect called Indragopa and like bright fire. Lord Viṣṇu is neither like anything Mûrta or its essence, nor is He Amûrta (अमूर्त), He is superior to them both. This is, just what has been said in the Nârâyaṇa Sruti. Everything else is different from the Lord ; He is truth of the truth ; He is the only one Lord. The Prâṇa, &c., are Mûrta and Amûrta, but the Lord Viṣṇu is inside of them all.

Here ends the मूर्तामूर्त ब्राह्मणम् ।

अथ मैत्रेयी ब्राह्मणम् ।

MANTRA II. 4. 1.

मैत्रेयीति होवाच याज्ञवल्क्यः उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि हन्त तेऽनया कात्यायन्याऽन्तं करवाणीति ॥१॥

याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. अरे Are, oh. मैत्रेयि Maitreyi, oh! Maitreyi; the name of one of the two wives of Yâjñavalkya. इति Iti. अहं Aham, I. अस्मात् Asmât, this. स्थानात् Sthânât, from the place; from the life of a house-holder. उत् Ut, to the superior place, to the life of Vânaprastha.

यास्यन् Yâsyan, about to go. अस्मि Asmi, am. वै Vai, certainly. इति Iti. हंत Hanta, well. ते Te, for thee; for you. अनया Anayâ, this. कात्यायन्या Kâtyânyâ, with Kâtyâyanî. This is the name of the other wife of Yâjñavalkya. अंतं Antam, settlement. करवाणि Karavâṇi, let me do. इति Iti.

1. Yâjñavalkya once said—"Oh! Maitreyi, I am about to go from this life of a householder to a superior one. Well, let me make settlement with thee and this Kâtyâyanî."—112.

MANTRA II. 4. 2.

सा होवाच मैत्रेयी यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृता स्यामिति । नेति होवाच याज्ञवल्क्यो यथैवोपकरणवतां जीवितं तथैव ते जीवितꣳ स्यादमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ २ ॥

सा Sâ, that. मैत्रेयी Maitreyî—Maitreyî. उवाच Uvâcha, said. ह Ha, strange it is. भगोः Bhagoḥ, oh, my lord. यत् Yat, when. इयं Iyam, this. सर्वा Sarvâ, all. पृथिवी Prithivî, the earth. मे Me, my. वित्तेन Vittena, with possessions. पूर्णा Purṇâ, full; stocked with. स्यात् Syât, (if) be. तेन Tena, by my possessions though they should fill the whole earth. अमृता Amritâ, saved; free from misery. स्यात् Syâm, may I be? कथ Katham, is it? नु Nu, whether. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. न Na, no; not so. इति Iti. यथा Yathâ, as; as it is found in the world. उपकरणवतां Upakaraṇavatâm, having possessions such as furniture, etc. जीवितं Jîvitam, life; a life of pleasure. एव Eva, only. तथा Tathâ, so; such. एव Eva, only. ते Te, your. जीवितं Jîvitam, life. स्यात Syât, may be. तु Tu, on the other hand. वित्तेन Vittena, from possessions. अमृतत्वस्य Amritatvasya, of immortal bliss. आशा Âśâ, hope. न Na, not. अस्ति Asti, is. इति Iti.

2. Maitreyî said:—"My lord, is it that I shall get immortality when the whole earth may be filled with my possessions?" "No"—replied Yâjñavalkya, "Yours shall then be the life like that of one having earthly possessions

like furniture, etc.; from possessions there is no hope of immortal bliss."—113.

MANTRA II. 4. 3.

सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्यां यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ ३ ॥

सा Sâ, that. मैत्रेयी Maitreyî, Maitreyî. उवाच Uvâcha, said. ह Ha. येन Yena, by which; by the worldly possessions. अहं Aham, I. अमृता Amṛitâ, immortal. न Na, not. स्यां Syâm, may be. तेन Tena, by that; by such a possession. अहं Aham, I. किं Kim, what. कुर्यां Kuryâm, should do. भगवान् Bhagavân, my dear Lord; my dear husband. यत् Yat, whatever. एव Eva, only. वेद Veda, knows; knows to be the means of attaining immortality. तत् Tat, that. एव Eva, only. मे Me, to me. ब्रूहि Brûhi, speak; tell. इति Iti.

3. Maitreyî said:—"What should I do (with such possessions) by which I may not become immortal? Tell me O Lord! that only which he knows (to be the means of attaining Mukti or perfection.)—114.

MANTRA II. 4. 4.

स होवाच याज्ञवल्क्यः प्रिया बतारे नः सती प्रियं भाषस एह्यास्व व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ४ ॥

सः Saḥ, that. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह, Ha. अरे Are, oh; a term of endearment. सती Satî, devoted to thy husband; a faithful wife. प्रिया Priyâ, dear. बत Bata, a term expressive of gladness of the speaker. नः Naḥ, to me. प्रियं Priyam, what is pleasing. भाषसे Bhâṣase, speakest. एहि Ehi, come. आस्व Âsva, sit down. ते Te, to thee; to you. व्याख्यास्यामि Vyâkhyâsyâmi, I shall explain the means of attaining Mukti. तु Tu, but. व्याचक्षाणस्य Vyâchakṣâṇasya, while explaining it. मे Me, to me. निदिध्यासस्व Nididhyâsasva, pay heed; be all attentive. इति Iti.

4. Yâjñavalkya said—"Very well, you are a faithful wife, and dear to me, so you speak what is pleasing to me. Come, take your seat here; I shall explain to you (the means of attaining Mukti); pay heed to me while I explain it to you."—115.

MANTRA II 4. 5.

स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति। न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति। न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति। न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति। न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति। न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति। न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति। आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदꣳ सर्वं विदितम् ॥ ५ ॥

सः Saḥ, He; Yâjñavalkya. उवाच Uvâcha, said. ह Ha. अरे Are, Oh. पत्युः Patyuḥ, of the husband. कामाय Kâmâya, by the desire; the fourth case ending should be taken in the sense of the third. May I be dear to her, from such a desire on the part of the husband. पतिः Patiḥ, the husband. प्रियः Priyaḥ, dear to the wife. न Na, not. भवति Bhavati, becomes. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of the Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. पतिः Patiḥ, the husband. प्रियः Priyaḥ, dear to the wife. भवति Bhavati, becomes. अरे Are, Oh. जायायै Jâyâyai, of the wife; the fourth case ending for the sixth. कामाय Kâmâya, by the desire. जाया Jâyâ, the wife. प्रिया Priyâ, dear to the husband. न Na, not. भवति Bhavati, becomes. वै Vai, indeed; in fact. तु Tu, but; on the other band. आत्मनः Âtmanaḥ, of Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. जाया Jâyâ, the wife. प्रिया Priyâ, dear to the husband. भवति Bhavati, becomes.

अरे Are, Oh! my dear wife. पुत्राणां Putrâṇâm, of the sons. कामाय Kâmâya, by the desire; पुत्राः Putrâḥ, the sons. प्रियाः Priyâḥ, dear to the parents. न Na, not. भवंति Bhavanti, become. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of the Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. पुत्राः Putrâḥ, the sons. प्रियाः Priyâḥ, dear to the parents. भवंति Bhavanti, become. अरे Are, Oh, my dear wife. वित्तस्य Vittasya, of Kuver कुवेर the presiding deity of wealth. कामाय Kâmâya, by the desire. वित्तं Vittam, wealth; Kuver. प्रियं Priyam, dear to the people. न Na, not. भवति Bhavati, becomes. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of the Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. वित्तं Vittam, wealth; Kuver. प्रियं Priyam, dear to the people. भवति Bhavati, becomes. अरे Are, Oh. ब्रह्मणः Brahmaṇaḥ, of Viriñcha, of Chaturmukha who is Brahman by caste. कामाय Kâmâya, by the desire. ब्रह्म Brahma, Viriñcha; Chaturmukha. प्रियं Priyam, dear to the people. न Na, not. भवति Bhavati, becomes. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of Paramâtman of the Lord Hari. कामाय Kâmâya, by the desire; by the love. ब्रह्म Brahma, Viriñcha; Chaturmukha. प्रियं Priyam, dear to the people. भवति Bhavati, becomes. अरे Are Oh, my dear wife. क्षत्रस्य Kṣatrasya, of Vâyu who is Kṣatriya by caste. कामाय Kâmâya, by the desire. क्षत्रं Kṣatram, Vâyu. प्रियं Priyam, dear to the people. न Na, not. भवति Bhavati, becomes. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. क्षत्रं Kṣatram, Vâyu. प्रियं Priyam, dear to the people. भवति Bhavati, becomes. अरे Are, Oh, my dear wife. लोकानां Lokânâm, the deities of the worlds. कामाय Kâmâya, by the desire. लोकाः Lokâḥ, the presiding deities of the worlds. प्रियाः Priyâḥ, dear to the people. न Na, not. भवंति Bhavanti, become. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. लोकाः Lokâḥ, the presiding deities of the worlds. प्रियाः Priyâḥ, dear to the people. भवंति Bhavanti, become. अरे Are, Oh. देवानां Devânâm, of the Devas. कामाय Kâmâya, by the desire. देवाः Devâḥ, the Devas. प्रियाः Priyâḥ, dear to the people. न Na, not. भवंति Bhavanti, become. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. देवाः Devâḥ, the gods. प्रियाः Priyâḥ, dear to the people. भवंति Bhavanti, become. अरे Are, Oh my dear wife. भूतानां Bhûtânâm, the presiding deities of the five elements—earth, water, fire, Vâyu and sky. कामाय Kâmâya, by the desire. भूतानि Bhûtâni, the presiding deities of the five elements. प्रियाणि Priyaṇi, dear to the people. न Na, not. भवंति Bhavanti, become. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. भूतानि Bhûtani, the presiding deities of the five elements. प्रियाणि Priyâṇi, dear to the people. भवंति Bhavanti, become. अरे Are, Oh. सर्वस्य Sarvasya, the presiding deity of every thing; *i.e.*, Mûla Prakṛiti or Lakṣmî. कामाय Kâmâya, by the desire. सर्वं Sarvam, the presiding deity of every thing; Lakṣmî or Mula Prakṛiti. प्रियं Priyam, dear to the people. न Na, not.

भवति Bhavati, becomes. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. सर्वं Sarvam, the presiding deity of every thing; Lakṣmî or Mûla prakṛiti. प्रियं Priyam, dear to the people. भवति Bhavati, becomes. अरे Are, Oh, my dear wife Maitreyî. वै Vai, certainly. आत्मा Âtma, Paramâtman; Lord Hari. द्रष्टव्यः Draṣṭavyaḥ, should be seen; should be known by direct knowledge. श्रोतव्यः Śrotavyaḥ, should be (first) heard. मन्तव्यः Mantavyaḥ, should be (secondly) thought over and over; should be revolved in the mind again and again in order to form a clear knowledge of Him. निदिध्यासितव्यः Nididhyâsitavyaḥ, should be (lastly) meditated on and on. अरे Are, Oh. मैत्रेयि Maitreyi, Oh, Maitreyi. वै Vai, indeed. आत्मनः Âtmanaḥ, of Paramâtman; of the Lord Hari. दर्शनेन Darśanena, by seeing. श्रवणेन Śravanena, by hearing. मत्या Matyâ, by revolving in the mind. विज्ञानेन Vijñanena, by meditating. इदं Idam, this. सर्वं Sarvam, all; everything in the world. विदितं Viditam, known; comprehended.

5. He replied:—O verily, not by the mere wishing of the husband does a husband become dear to his wife, but through the Will of the Supreme Self does the husband become dear to the wife.

O verily not by the mere wishing of the wife does a wife become dear to her husband, but by the Will of the Supreme Self does the wife become dear to the husband.

O verily not by the mere wishing of the sons do the sons become dear to their parents, but by the Will of the Supreme Self do the sons become dear to the parents.

O verily not by the mere wishing of the Wealth-lord does the Wealth-lord become dear O men, but by the Will of the Supreme Self does the Wealth-lord become dear to men.

O verily not by the mere wishing of (Wisdom-lord) Brahmâ does the Brahmâ become dear to men, but by the Will of the Supreme Self does (the Wisdom-lord) Brahmâ become dear to men.

O verily not by the were wish of (Vâyu) the Power-lord does the Power-lord become dear to men, but by the Will of the Supreme Self does the Power-lord become dear to men.

O verily not by the mere wish of the World-lords do the World-lords become dear to men, but by the Will of the Supreme Self do the World-lords become dear to men.

O verily not by the mere wish of the Shining ones do the Shining ones become dear to men, but by the Will of the Supreme Self do the Shining ones become dear to men.

O verily not by the mere wish of the Elemental-lords do the Elemental-lords become dear to men, but by the Will of the Supreme Self do the Elemental-lords become dear to men.

O verily not by the mere wish of the All-lady (Laksmi) does the All-lady become dear to men, but by the will of the Supreme Self does the All-lady become dear to men.

Verily the Supreme Self must be seen, must be heard, must be revolved upon, and must be meditated on. All this is known by seeing, hearing, revolving on and meditating upon the Supreme Self O Maitreyi.—116.

MANTRA II. 4. 6.

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद । क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद । लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद । देवास्तं परादुर्योन्यत्रात्मनो देवान्वेद । भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद । सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद । इदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमानि भूतानीदꣳ सर्वं यदयमात्मा ॥ ६ ॥

यः Yaḥ, whoever. ब्रह्म Brahma, Viriñcha who is Brâhmin by caste. आत्मनः Âtmanaḥ, from the Lord Nârâyaṇa. अन्यत्र Anyatra, at a different place; at a place different from the Lord Nârâyaṇa means not directly under the Lord, but under somebody different from the Lord. वेद Veda, knows. तं Tam, Him; who knows that Brahmâ is not under the Lord Nârâyaṇa. ब्रह्म Brahma, Viriñcha. परादात् Parâdât, throws him beyond the Para or the Great Beyond; throws him in the terrible world of deep darkness called Andhatamas (अन्धतमस्). यः Yaḥ, whoever. क्षत्रः Kṣatraḥ, Vâyu. आत्मनः Âtmanaḥ, from the Lord Nârâyaṇa. अन्यत्र Anyatra, far from; under somebody different from the Lord. वेद Veda, knows. तं Tam, Him; who knows that Vâyu is not under the Lord. क्षत्रं Kṣatram, Vâyu. परादात् Parâdât, disowns; gives him place neither here nor there. यः Yaḥ, whoever. लोकान् Lokân, the deities of the worlds. आत्मनः Âtmanaḥ from the Lord Nârâyaṇa. अन्यत्र Anyatra, far away from; not under the Lord. वेद Veda, knows. तं Tam, him who knows that the

deities of all the worlds are not under the Lord. लोका: Lokâh, the deities of all the worlds. पराद्दु: Parâduḥ, give him place neither here nor there; throw him in the dark Andhatâmisra (अंधतामिस्र). य: Yaḥ, whoever. देवान् Devân, the Devas; the gods. आत्मन: Âtmanaḥ, from the Lord Nârâyaṇa. अन्यत्र Anyatra, far away from; not under the Lord. वेद Veda, knows. तं Tam, him who knows that the Devas are not under the Lord. देवा: Devâḥ, the gods; the Devas. पराद्दु:, Parâduḥ, give up; throw him in the blinding darkness. य: Yaḥ, whoever. भूतानि Bhutâni, the deities of the five gross elements. आत्मन:, Âtmanaḥ, from the Lord Nârâyaṇa. अन्यत्र Anyatra, far away from; not under the Lord. वेद Veda, knows. तं, Tam, Him who knows that the deities of the five gross elements are not under the Lord. भूतानि Bhûtâni, the deities of the elements. पराद्दु: Parâduḥ, give up; throw him in the blinding darkness called Andhatamas. य: Yaḥ, whoever. सर्वं, Sarvam, the presiding deity of everything; Lakṣmî. आत्मन: Âtmanaḥ, from the Lord Nârâyaṇa. अन्यत्र, Anyatra, far away from; not under the Lord. वेद, Veda, knows. तं, Tam, Him who knows that Lakṣmî is not under the Lord. सर्वंग् Sarvam, the presiding deity of everything; Lakṣmî. परादात्, Parâdât, gives up. अयं, Ayam, this. आत्मा Âtma, Paramâtman; Lord Nârâyaṇa. यत्, Yat, where. इदं, Idam, this. ब्रह्म, Brahmaviriñcha. इदं, Idam, this. क्षत्रं, Kṣatram, Vâyu. इमे, Ime, these. लोका: Lokaḥ, the presiding deities of all the worlds. इमे, Ime, these. देवा:, Devaḥ, the gods; the Devas. इमानि, Imâni, these. भूतानि, Bhûtâni, the deities of all the five gross elements. इदं, idam, This. सर्वं Sarvam, Lakṣmî.

6. Brahmâ the Wisdom-lord will throw him beyond the Great Beyond who knows Brahmâ the Wisdom-lord as away from (and not under the sway of the) the Supreme Self. (Vâyu) the Power-lord will throw him beyond the Great Beyond who knows the Power-lord as away from (and not under the sway of the) the Supreme Self. The World-lords will throw him beyond the Great Beyond who knows the World-lords as sway from (and not under the sway of) the Supreme Self. The Shining Ones will throw him beyond the Great Beyond who knows the Shining Ones as away from (and not under the sway of the) Supreme Self. The Elemental-lords will throw him beyond the Great Beyond who knows the Elemental-lords as away from (and not under the sway of) the Supreme Self. The All-lady (Laksmi) will throw him beyond the Great Beyond who knows the All-lady as away from and not under the Supreme Self. This Brahmâ the Wisdom-lord, this Vâyu the Power-lord,

these (lords of the) worlds, these Shining-Ones, these (lords of the) Elements, this All-lady, verily all these exist (there only) where (abides) his Supreme Self.—117.

MANTRA II. 4. 7.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥ ७ ॥

सः, Saḥ, the example. यथा, Yathâ, just as. हन्यमानस्य Hanyamânasya, beaten. दुंदुभेः, Dundubheḥ, of the drum. शब्दान्, Śabdân, the sounds (coming out of the drum of itself). बाह्यान्, Bâhyân, sounds proceeding from instruments other than the drum such as those of Muraja, chimes, &c. ग्रहणाय, Grahaṇâya, in order to catch or perceive. न, Na, not. शक्नुयात्, Śaknuyat, is capable ; may be able. तु Tu, on the other hand. दुंदुभेः Dundubheḥ, of the drum. ग्रहणेन, Grahaṇena, by the perception. वा, Vâ, or. दुंदुभ्याघातस्य, Dundubhyâghâtasya, of the beating of the drum. शब्दः, Śabdaḥ, the sound. गृहीतः Gṛihîtaḥ, is caught ; is perceived.

7. As for instance, a person who sees a drum being beaten can never mistake its sounds for those of some other external instrument, but takes them to belong to the drum or takes them to be caused by the person striking the drum. 118.

MANTRA II. 4. 8.

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥८॥

सः, Saḥ, the example. यथा, Yathâ, just as. ध्मायमानस्य, Dhmâyamânasya, blown. शंखस्य, Śaṅkhasya, of the shell ; of the conch. शब्दान्, Śabdân, the sounds (coming out of the shell). बाह्यान्, Bâhyân, sounds proceeding from something other than the shell. ग्रहणाय, Grahaṇâya, in order to catch or percieve. न, Na, not. शक्नुयात्, Śakunyât, is capable ; may be able. तु, Tu, on the other hand. शंखस्य, Śaṅkhasya, of the conch. ग्रहणेन, Grahaṇena, by the perception or the knowledge. वा, Vâ, or. शंखध्मस्य, Saṅkhadhmasya, of the man blowing the shell. शब्दः, Sabdaḥ, the sound of the conch. गृहीतः, Gṛihîtaḥ, is caught ; is perceived.

8. As for instance, a person who sees a conch being blown can never mistake its sounds for those of some other external instrument, but takes them to belong to the conch or takes them to be caused by the person blowing the conch.—119.

MANTRA II. 4. 9.

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः॥ ९॥

सः Saḥ, the example. यथा Yathâ, just as. वाद्यमानायै Vâdyamânâyai, played वीणायै Vîṇâyai, of the lute. (The fourth case ending for the sixth). शब्दान् Sabdân, the sounds (coming out of the lute). बाह्यान् Bâhyân, sounds proceeding from the instruments other than the lute. ग्रहणाय Grahaṇâya, in order to catch or perceive. न Na, not. शक्नुयात् Śaknuyât, is capable; may be able. तु Tu, on the other hand. वीणायै Vîṇâyai, of the lute. ग्रहणेन Grahaṇena, by the perception or the knowledge. वा Vâ, or. वीणावादस्य Vîṇâvâdasya, of the man playing on the lute. शब्दः Śabdaḥ, the sound of the lute. गृहीतः Gṛhîtaḥ, is perceived.

9. As for instance, a person who sees a lute being played upon, can never mistake its sounds for those of some other external instrument but takes them to belong to the lute or takes them to be caused by the player on the lute.—120.

NOTE.—The construction of these three mantras may be thus, for some of the editions read बाह्यात् शब्दात् instead of बाह्यान् शब्दान्—the well-known instance is as (स यथा) from the sound (शब्दान्) that has come out of it (बाह्यात्) one is not able to perceive or know, (ग्रहणाय न- शक्नुयात्) of the drum when beaten (दुंदुभेः हन्यमानस्य), but the sound is recognised शब्दो गृहीतः from the knowledge either of the drum or of its beater. (दुंदुभेः ग्रहणेन दुंदुभ्याघातस्य वा) So in the other two.

MANTRA II. 4. 10.

स यथार्द्रैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्त्येवं वा अरेऽस्यो महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि सर्वाणि निःश्वसितानि ॥ १० ॥

सः Saḥ, it is. यथा Yathâ, as. आर्द्रैः Ârdaih, from fire made of damp wood. अभ्याहितात् Abhyâhitât, greatly burning. पृथक् Pṛithak, of various kinds. धूमाः Dhûmâḥ smokes as well as sparks. विनिश्चरंति Viniścharanti, come out. एवं Evam, thus; so. वै Vai, indeed. अरे Are, Oh my dear wife. अस्य Asya, this. महतः Mahataḥ, great. भूतस्य Bhûtasya, of (from) Hayagriva who is eternal. निश्वसितम् Niśvasitam, come out; proceeded. एतत् Etat, the following. यत् Yat, which. ऋग्वेदः Ṛigvedaḥ, the Ṛigveda. यजुर्वेदः Yajurvedaḥ, the Yajurveda. सामवेदः Sâmavedaḥ, the Sâmaveda. अथर्वांगिरसः

Atharvâṅgirasaḥ, the Atharvâṅgirasa. इतिहास: Itihâsaḥ, the history ; the Pañcharâtra, the Mahâbhârata, and the Râmâyaṇa, these pass by the name of Itihâṣa, though Pañcharâtra has again been enumerated by ślokа. · पुराणं Purâṇam, the Purâṇs ; these are eighteen in number. विद्या Vidyâ, the science (मूलश्रुति:). उपनिषद: Upaniṣadaḥ, the Upaniṣads. श्लोका: Ślokâḥ, the Pañcharâtra samhitâ. सूत्राणि Sûtrâṇi, the aphorisms such as Brahma Sûtras. अनुव्याख्यानानि Anuvyâkhyânâni, the elaborate explanations ; notes. व्याख्यानानि Vyâkhyânâni, the explanations of the Vedas. एतानि Etâni, these worlds such as, Mahaḥ (महः) &c. सर्वाणि Sarvâni, all. अस्य Asya, his. एव Eva, only. निःश्वसितानि Creations, made as easily as one breathes.

10. As from a blazing fire made of damp wood various kinds of smokes arise so indeed, my dear, come out as easily as breath from this great Hayagrîva the Ṛigveda, the Yajurveda, the Sâmaveda, the Atharvâṅgirasa, the Itihasas, the Purâṇas, the science, the Upaniṣads, the Pañcharâtra Samhitâ, the aphorisms, the elarborate explanations and the explanations (of the Vedas). All these worlds (such as Mahaḥ) have proceeded from Him only as easily as breath.—121.

MANTRA 11.

स यथा सर्वासामपाꣳ समुद्र एकायनमेवꣳ सर्वेषाꣳ स्पर्शानां त्वगेकायनमेवꣳ सर्वेषां गन्धानां नासिके एकायनमेवꣳ सर्वेषाꣳ रसानां जिह्वैकायनमेवꣳ सर्वेषाꣳ रूपाणां चक्षुरेकायनमेवꣳ सर्वेषाꣳ शब्दानाꣳ श्रोत्रमेकायनमेवꣳ सर्वेषाꣳ संकल्पानां मन एकायनमेवꣳ सर्वासां विद्यानाꣳ हृदयमेकायनमेवꣳ सर्वेषां कर्मणाꣳ हस्तावेकायनमेवꣳ सर्वेषामानन्दानामुपस्थ एकायनमेवꣳ सर्वेषां विसर्गाणां पायुरेकायनमेवꣳ सर्वेषामध्वनां पादावेकायनमेवꣳ सर्वेषां वेदानां वागेकायनम् ॥ ११ ॥

स: Saḥ, it is. यथा Yathâ, just as सर्वासाम् Sarvâsâm, of all. अपां Apâm, of the waters. समुद्र: Samudraḥ, Varuṇaḥ ; ocean. एकायनम् Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all स्पर्शानाम् Sparśânâm, touches ; the presiding deities of various kinds of touches. त्वक् Tvak, the skin ; the organ of touch; the Lord behind the organ of touch. एकायनं Ekâyanam, the only receptacle. एवं Evam, so; similarly. सर्वेषां Sarveṣâm, of all. रसानां Rasânâm, tastes ; the presiding deities of tastes. जिह्वा Jihvâ, the tongue ; the Lord Hari behind

the tongue. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, all. गंधानां Gandhânâm, smells; the deities of smells. नासिका Nâsikâ, the nose; the Lord behind the organ of smell. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. रूपाणां Rupâṇâm, colours; the presiding deities of the colours. चक्षुः Chakṣuḥ, the eye; the Lord Hari behind the eye. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. शब्दानां Śabdânâm, sounds; the deities of the sounds. श्रोत्रम् Srotram, the ear; the Lord Hari behind the ear. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm of all. संकल्पानां Sankalpânâm, determination; of the presiding deities of determination. मनः Manaḥ, the mind; the Lord behind the mind. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वासां Sarvâsâm, of all विद्यानां Vidyânâm, the knowledge; the presiding deities thereof. हृदयं Hṛidayam, the heart; the Lard Hari presiding behind the heart. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. कर्मणां Karmaṇâm, acts; the presiding deities thereof. हस्तौ Hastau, two hands; the Lord behind the two hands. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. आनंदानां Ânandânâm, of the pleasures; the presiding deities thereof. उपस्थः Upasthaḥ, the organ of generation; the Lord presiding behind the organs of generation. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. विसर्गाणां Visargâṇâm, of evacuations; the presiding deities of them all. पायुः Pâyuḥ, the anus; the Lord Hari behind the anus. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. अध्वनां Adhvanâm, of motions; the presiding deities thereof. पादौ Pâdau, the two legs; the Lord behind the two legs. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. वेदानां Vedânâm; of the Vedas; the presiding deities thereof. वाक् Vâk, the speech; the Lord behind the speech एकायनं Ekâyanam, the only receptacle.

11. As the ocean is the sole receptacle of all the waters; as the organ of touch is the sole receptacle of all kinds of touch; as the tongue is the sole receptacle of all tastes; as the nose is the sole receptacle of all the smells; as the eye the sole receptacle of colours; as the ear is the sole receptacle of all the sounds; as the mind is the sole receptacle of all determinations; as the heart, is the receptacle of all knowledges, so as the two hands are the sole receptacle of all acts; as the organ of generation, is the sole receptacle of all the pleasures; as the anus, is the sole receptacle of all the evacuations; as the two legs are the sole receptacle of all motions; as the speech is the sole receptacle of all the Vedas.—122.

MANTRA I . 4. 12.

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत नहास्योद्ग्रहणायेव स्याद्यतो यतस्त्वाददीत लवणमेवैवं वा अर इदं महद्भूतमनन्तमपारं विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवाऽनुविनश्यति न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १२ ॥

सः Saḥ, it is. यथा Yathâ, as. सैंधवखिल्यः Saindhavakhilyaḥ, a piece of salt. उदके Udake, in the water of the ocean. प्रास्तः Prâstaḥ, thrown. उदकम् Udakam, the water. अनु Anu, in. विलीयेत Vilîyeta, disappear. एव Eva, indeed. अस्य Asya, of it; of the piece of salt disappeared in the water. एव Eva, only. उद्ग्रहणाय Udgrahaṇâya, to take; to separate from the water. न Na, not. स्यात् Syât, is able. ह Ha, certainly. तु Tu, on the other hand. यतोयतः Yatoyataḥ, from whatever part (of the mixed water.) आददीत Âdadîta, (one) may take (it), and (taste it for the sake of examining it.) लवणम् Lavaṇam, salt; brackish. एव Eva, only, and no other taste. एवं Evam, thus. अरे Are, Oh, Maitreyi. विज्ञानघनः Vijñânaghanaḥ, Jîva. एव Eva, only. एतेभ्यः Etebhyaḥ, these. भूतेभ्यः Bhûtebhyaḥ, from the five gross elements, such as earth, water, &c. समुत्थाय Samutthâya, growing; making his appearance; coming in contact with the material body. तानि Tâni, those elements; the body consisting of those elements. अनु Anu, following. विनश्यति Vinasyati, gets free; gets rid of the gross body. एव Eva, in fact. इदं Idam, this. अनंतं Anantam, infinite. अपारं Apâram, boundless. महत् Mahat, great. भूतम् Bhûtam, being; the Lord Hayagrîva. (Object of the verb—आप्नोति Attains—understood). प्रेत्य Pretya, when one has got rid of his material body. संज्ञा Samjñâ, name or term for one who has got rid of the material body न Na, not. अस्ति Asti, there is. इति Iti, this. अरे Are, Oh, my dear wife. ब्रवीमि Bravîmi, (I) tell (you). इति Iti. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha.

12. As a piece of salt thrown in the water disappears (in the water) no one is able to separate or distinguish it from the water, from whatever part (of the water) one may take it, it is nothing but salt. So is, Oh, my dear, the Jîva rising from (*i.e.* making his appearance after having come in contact with) these gross elements, disappears together with (or after) them; and goes to the infinite, boundless Great Being the Lord Hayagriva. When one has attained Mukti by getting rid of his gross body, no name there is (by

which we can call him). This is what I have to say to you,"—so said Yâjñavalkya.—123.

MANTRA II. 4. 13.

सा होवाच मैत्रेय्यत्रैव मा भगवानमूमुहन्न प्रेत्य संज्ञास्तीति स होवाच याज्ञवल्क्यो न वा अरेऽहं मोहं ब्रवीम्यलं वा अर इदं विज्ञानाय ॥ १३ ॥

सा Sâ, that. मैत्रेयी Maitreyî, Maitreyî. उवाच Uvâcha, said. ह Ha. भगवान् Bhagavân, venerable husband. अत्र Atra, here; where I should have a definite knowledge. एव Eva, only. मा Mâ, to me. अमूमुहत् Amûmuhat, made confused. प्रेत्य Pretya, when one has got rid of his material body. संज्ञा Sañgâ, name or term for one who has got rid of the material body. न Na, not. अस्ति Asti, there is. इति Iti. सः Saḥ, that. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. अरे Are, Oh, my dear wife. अहं Aham, I. वै Vai, certainly. मोहं Moham, anything that is bewildering. न Na, not. ब्रवीमि Bravîmi, say. अरे Are, Oh, my dear wife. इदं Idam, one that has attained Mukti. विज्ञानाय Vijñânâya, in order to know fully the nature of Paramâtman. अलम् Alam, capable. वै Vai, indeed.

13. Maitreyî said—"Herein, the venerable Sir, causes bewilderment in me when he says—na pretya sanjñâasti after Mukti is no conciousness." Thus said Yâjñavalkya answered:—"No my dear, I never spoke anything that is bewildering; for, only he that has attained Mukti, is able to know (the Paramâtman and His nature, &c.)"—124.

MANTRA II. 4. 14.

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति तदितर इतरं पश्यति तदितर इतरꣳ शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं विजानाति। यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्तत्केन कं पश्येत्तत्केन कꣳ शृणुयात्तत्केन कमभिवदेत्तत् केन कं मन्वीत तत् केन कं विजानीयाद्येनेदꣳ सर्वं विजानाति तं केन विजानीयाद्विज्ञातारमरे केन विजानीयादिति ॥१४॥

इति चतुर्थं ब्राह्मणम् ॥ १४ ॥

यत्र Yatra, when. द्वैतम् Dvaitam, different thing (द्विता—Separatedness or difference between things, and the things themselves in which there is this difference are called Dvaita. द्विता Separatedness+अञ्—those that have). इव Iva, as if; this word indicates the dependence of one (the objects of perception) upon the other. भवति Bhavati, is; becomes. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; the objects; the objects of perception, such as pitcher, &c. जिघ्रति Jighrati, smells. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; the object of perception. पश्यति Paśyati, sees. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. शृणोति Śriṇoti, hears. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. अभिवदति Abhivadati, says; speaks. तत् Tat, then. इतरः Itaraḥ, the one, a man. इतरं Itaram, the other; an object. मनुते Manute, thinks. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. विजानाति Vijânâti, knows; perceives. यत्र Yatra, where; in such a Mukti which is cessation of Avidyâ only. अस्य Asya, his; of the knower; of a sentient being. सर्वं Sarvam, all; all the organ of perception. आत्मा Âtmâ, pure self or soul. एव Eva, only. अभूत् Abhût, became. तत् Tat, then. केन Kena, by which; by which organ or Indriya. कं Kam, what; what object of perception. जिघ्रेत् Jighret, can smell; is there the possibilty of smelling? तत् Tat, that. केन Kena, by which; by which organ. कं Kam, what; what object. पश्येत् Paśyet, can see; may he be able to see? तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. शृणुयात् Sriṇuyat, can hear; is there possibility of hearing? तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. अभिवदेत् Abhivadet, can speak. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. मन्वीत Manvîta, can think. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. विजानीयात् Vijânîyât, can know. येन Yena, by whom; through the grace of which Iśvara the Master. इदम् Idam, this. सर्वं Sarvam, all. विजानाति Vijânâti, knows; the nominative of this verb is जीव. तं Tam, him; the Paramâtman. केन Kena, how. विजानीयात् Vijânîyât, should know. अरे Are, Oh, my dear wife. विज्ञातारम् Vijñâtâram, the knower; one's own self. केन Kena, how. विजानीयात् Vijânîyât, should know. इति Iti.

14. When there is a different thing, a dependent one, so to speak, then (it is) that one smells the other; then (it is) that one sees the other; then (it is) that one hears the other; then (it is) that one speaks the other; then (it is) that one thinks the other; then (it is) that one knows or perceives the other. But when (as some say it is the case in Mukti which is the cessation of Avidyâ only) everything of the sentient Jîva becomes Âtman only, then by which organ can the sentient Jîva smell and what would he smell? Then by

which organ can the sentient Jîva see and what would he see? Then by which organ can the sentient Jîva hear and what would he hear? Then by which organ can the sentient Jîva speak and what would he speak? Then by which organ can the sentient Jîva think and what would he think? Then by which organ can the sentient Jîva perceive and what would he perceive? How can the Jîva know Him—the Paramâtman through whose grace he knows or perceives all this? (In short), Oh my dear wife, how should the Jîva perceive his own self—the real knower?—125.

Here ends the Maitreyî Brâhmaṇam.

MADHVA'S COMMENTARY.

(According to Śankara, the verses na vâ are patyuḥ kâmâya patiḥ priyo bhavati, âtmanastu kâmâya patiḥ priyo bhavati, &c., mean:—"not for the sake of the husband is the husband dear, but for the sake of the self the husband is dear," &c. In other words the husband is not dear to the wife because he is the husband, but because he is useful to the wife and subserves some purpose of the wife. So on in other verses also. This explanation makes the wife, &c., come out in a very ugly character. Their love for the husband, &c., is purely selfish. Our author combats this by explaining the word âtmanaḥ which has led to all this difficulty.)

The word âtman (in âtmanastu kâmâya) means the Lord Nârâyaṇa. Through His will alone does the husband, &c., become dear to the wife, &c. The husband by his mere willing "let me become loved by my wife" will not make the wife love the husband (for then there would be no wife in the world who would hate her husband); nor on the contrary the wife by her mere willing "let my husband love me" will become loved by her husband. It is by the will of the Lord alone that the wife loves her husband or the husband loves the wife. If He willed otherwise, there would be no such love. Moreover had the other meaning been the right one, then the text would have used the words "Jâyârthe patiḥ priyo bhavati" and not the words âtmanastu kâmâya patiḥ priyo bhavati, &c.

(In the text occur the words "âtmano vâ are darśanena śravanena, matyâ vijñanenedam sarvam viditam." According to Śankara school they mean:—"When we see, hear, perceive, and know the Self, then all this is known." They say that since nothing else exists but the Self, so by

knowing the Self, everything else is known, for there is nothing else existing. This view is contradicted by our author. He says):—

"All this is known" means everything else is known generically. When the principal thing is known, the subordinate things are known inferentially. Because the Lord is the cause of all, He is the Principal or Chief and so by knowing Him, every thing, created by Him, and thus subordinate to Him, is known. For he is the Cause even of the subordination of one to the other, one being the principal and the other subordinate. All the gradation among gods is also created by the Lord.

(In the text occur the words:—" Brahmâ tam parâdâd yo anyatra âtmano Brahma veda, Ksatram tam parâdâd yo anyatra âtmana Ksatram veda, &c. According to Śankara they mean:—"The Brahman-class abandoned him who looked for the Brahman-class elsewhere than in the Self, the Ksatra-class abandoned him who looked for the Ksatra-class anywhere else than in the Self," &c. Since nothing else exists than the Self, so there are no Brahman or Ksatra-classes, &c. This view our author controverts):—

The words "anyatra Atmano Brahma veda" mean who think of the Brahmâ or Wisdom-lord as anywhere else than in the Self, namely as not under the control of the Lord, (who think that Brahmâ is not subordinate to the Lord, but independent of Him), &c. Namely who think that Brahmâ is not under the protection of the Lord, and is in a separate place from the Lord. The word parâdât in the above means "He throws into the place called para—namely beyond the Lokaloka mountain, *i.e.*, into the Blinding Darkness or the Great Beyond."

(In the text occur the words:—idam Brahma, idam Ksatra, ime lokâ, ime devâ, imâni bhûtâni, idam sarvam yad ayam âtmâ. According to Śankara they mean:—This Brahman-class, this Kṣatra-class, these worlds, these creatures, this every thing, all is that Self." Our author controverts this view:—)

The words yad ayam âtmâ are equal to yatra ayam âtmâ. The sentence means this Brahmâ the Wisdom-lord &c., exists there only where is that Self or Lord. (It does not mean that there is nothing else than the Self, but on the contrary it shows the dependence of everything on the Self or Lord.

(But the words yad ayam âtmâ may also be explained as "yaś cha asâv ayam cha iti yad ayam." It would mean then the identity of the Self with everything. This view is also wrong as shown by the author):—

The text does not prove identity, for it shows the evil that accrues on the wrong knowledge (for the man goes to hell if he sees Brahmâ

anywhere else than in Brahman). On the contrary the text insists on getting the right knowledge of Self (as separate from one's own self and as its Ruler.) In fact the text uses the word anyatra "in something else" and not anyat. Had it meant identity, the words would have been "anyad atmano Brahma veda, &c.," and not anyatra atmano, &c. The very fact that anyatra, in the locative case is used, shows that yad ayam âtmâ must also be explained in the locative case, as yatra ayam âtmâ. The word yat being an avyaya or indeclinable may be used in all cases without change of form. It is here in the locative case and is equal to yatra. It is similar to the ablative use of यत्. The word yat is often used with ablative sense and has then the meaning of yasmât. In fact in the case of the indeclinables the first case is to be construed in all the seven cases according to context. Therefore yat is here equal to yatra. Moreover the illustrations of the striking of the drum, the conch shell, the lute show that everything is subordinate to the Self and that the Self is the cause of everything, and not that everything is the Self. For the sound of the drum is not the drum. Nor is the drum the material with which the sound is formed, for the sound is perceived as separate from the drum and in a place where the drum does not exist. Had the drum been the material cause of sound, it would have been everywhere where the sound travelled, for the substance can never be separate from the thing made out of it. But the sound does travel to another place and may be heard or resound there, though the drum, its cause, may not be there. In fact these three illustrations of the striking of the drum, &c., show that they are illustrations of the will of the Lord. (The Lord is the cause of the universe in the same way as the musician is the cause of the sound of drum, &c.) A man who sees the drum, and sees it struck, never mistakes the sound as that of a trumpet. Similarly a man who sees the Lord, understands at once that the world is not governed by any one else but by the Lord, and that the world is subordinate to him. He knows that the world is under the will of the Lord, as the sound of the drum is under the will of the musician that strikes the drum. The same fact that the Lord is the cause of the world and that it is under His control, is shown by the further illustrations of the fire and smoke, the ocean and the lump of salt, &c. For the fire is certainly not the smoke though the cause of smoke, nor is Ocean the water though it is the receptacle of all waters. Nor are waters the receptacle of other waters, but it is Varuna or a tank, &c., which are the receptacle of waters. Such is the Ocean a big tank the receptacle of waters and separate from waters.

In the same way when a lump of salt is dissolved in the water of the ocean, it gets the name of ocean or Varuna or tank, &c., because now its container is the Ocean, &c. The Adorable Lord is infinite and shoreless like the Ocean or Varuna or the big tank. Similarly a jîva called Vijñanaghana and produced from the concourse of elements attains dissolution, like the lump of salt, in the Lord. The released Jîvas stand in the place of the waters of the Ocean. They are many in number, but all having one characteristic, just like the molecules of the water of the Ocean. They are infinite in number, but all have one receptacle the Ocean and all constitute the water of the Ocean.

(The text says "na pretya sanjnâ asti." According to ordinary explanation it is translated as meaning that after death there remains no consciousness. The word sanjnâ is translated as consciousness. Our author combats this view).

The very name (sanjnâ) of the Muktas is not known to the non-muktas, or their condition is not known to the non-muktas, except through the Śâstra. (The saying of Yâjñavalkya is no doubt dark, but he clearly could not have meant that the dead lose all consciousness.)

For having said that there is no sanjnâ, he next says "alamva are idam vijnanaya," "this is enough that the Muktas know the Lord." There is little wisdom or knowledge in knowing that the dead have no consciousness. Yâjñavalkya was trying to illumine Maitreyi, so he could not have given this doctrine of non-consciousness. Moreover the attainment of complete Nescience is not the aim of life. It is rather the attainment of all-knowledge. So also Yâjñavalkya could not have taught the doctrine of annihilation of consciousness. What thing can be more painful than the condition of a drowned unconscious person. That the Muktas retain consciousness is proved. The Muktas have no contact again with Prakṛiti, for they have seen the truth. When a new Creation starts, Prakriti has no power over these Muktas, and cannot bring them back into the world-cycle. All the Muktas are equal to Brahmaṇ in the matter of enjoyment and the objects of enjoyment, they are inferior to Him only in the matter of World-business. They cannot create, &c., a world as appears from the following quotation of Vâyu Purâna also:—In that condition of Mukti they have diversity of relations, enjoying diversity of pleasures.

Though the Muktas are like Brahmaṇ in their enjoyment, &c., yet they are subordinate to and dependent upon Brahmaṇ. This is indicated by the use of the word Jîva in the above quotation. Therefore, the words sajnâ nasti in the text mean that the condition of the muktas is not known to the non-muktas:—it is a transcendent state.

(The author now explains the phrase atmanastu kâmâya patiḥ priyo bhavati, &c.)

A husband by his own will cannot make himself loved by his wife, nor similarly the wife by her husband. It is through the will of the Lord Viṣṇu alone that they become beloved of one another. Yea it is the will of the Lord that makes a man love his own self even. If the Lord wills otherwise, a man becomes so disgusted with his own self, that he commits even suicide. Nay worse than that, he commits such sins as he knows would take him to regions of pain. Thus through âtman (self) he injures the self (âtman).

(The author next explains the text brahma tam parâdât, &c., and sarvam viditam) :—

Hari being the Highest, one who knows Him knows inferentially everything else, for the knowledge of the principal includes as it were the knowledge of the subordinate. Everything else does not really become known, but as if, they were known.

He who does not know that the Brahman-class represented by Brahmâ is under the control of Viṣṇu is cast out by Brahmâ himself into the darkness called Para. Similarly who does not know that Vâyu, representing the Kṣatra class, is also under the control of Hari is thrown by Vâyu into darkness. Similarly the lord of wealth representing wealths. Similarly all the devas presiding over the Planes and the five elements and over every other thing throw out such a man. (By the word bhutâni in the text is meant the devas presiding over elements, for dead elements have no power to send any one to hell. So must also be explained the word loka as meaning the presiding deity of the lokas. The word sarvam in sarvam tam parâdât also means the presiding deity of sarva or everything namely the goddess Mula-prakriti.

(The author now explains the words idam brahma, idam ksatram &c.).

Everything exists in Brahmaṇ or Viṣṇu, is born from Viṣṇu and is always under the control of Viṣṇu.

As the sound of the conch is under the control of the devatâ of the conch, so everything is under the control of Viṣṇu.

From the Lord Viṣṇu came out the Vedas, the Śrutis called Vidyâ, all the Upaniṣads, the Pañcharâtra-Samhitâ, the Brahma Sûtras and various explanations of the Vedas. All these and the world came out of the Lord Hayagrîva. As the waters of the ocean are under Varuṇa, its presiding deity, so also all beings be they Mukta or not, according to their merits or demerits, are under the Lord and obedient to His will. If a

Mukta has no knowledge of the objects of perception, such as scent, &c., and also if he has no distinct knowledge, that of the Lord Paramâtman as well as of himself, who is there who will look for such a Mukti which is nothing but stupor. It has, therefore, been said in the Hayagrîva Samhitâ "The Brahmâ and other Beings, when they get Mukti according to their respective capacities, are under the Lord and obedient to the great Lord Viṣṇu and enjoy the objects as likes them best." By Śruti it is to be understood that collection of words of which the sense and words will never vary in every creation, whilst Itihâsa इतिहास or history, &c., will never vary in their senses, though they may vary in words. The Vedas have always their origin in the Lord Viṣṇu, but when they are seen by Brahmâ and others it is said Brahmâ, &c., are the Riṣis. The Vedas are simply the words of the Lord Viṣṇu, whilst Brahmâ and others must first practise austereties in order to see them.

Here ends the Bhâṣya on the Maitreyî Brâhmaṇam.

BRAHMANA FIFTH.

MANTRA II. 5. 1.

इयं पृथिवी सर्वेषां भूतानां मध्वस्यै पृथिव्यै सर्वाणि भूतानि मधु । यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ शारीरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ १ ॥

इयं Iyam, this. पृथिवी Prithivî, the earth; the presiding deity thereof. सर्वेषां Sarveṣâm, of all. भूतानां Bhûtânâm, of the bodies, of beings. मधु Madhu, honey-like sweet, because of her protection. अस्यै Asyai, this. पृथिव्यै Prithivyai, of the earth. The fourth case-ending for the sixth. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, sweet for the service they render. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amritamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. यः Yaḥ, who. अस्यां Asyâm, this. पृथिव्यां Prithivyâm, in the earth. च Cha, and. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मं Adhyâtaman, abiding in the body and therefore limited by it. शारीरः Sârîraḥ, present in the deity of the body. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amritamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, He who is in the body of the deity of the earth; Hayagrîva. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is in the body of the presiding deity of the earth. इदम् Idam, it. अमृतं

Amṛitam, eternal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all pervading.

1. This earth is sweet to all the beings; and of this earth all the beings are sweet. Again the Luminous, eternal Puruṣa who is in the deity of this earth, who abides in the body of that deity (and therefore limited by it), who is present inside the deity, who is Luminous, Eternal Puruṣa, that is He who is this Âtman—(Hayagrîva). He is Eternal; He possesses all the qualities and He is all-pervading.—125.

MANTRA II. 5. 2.

इमा आपः सर्वेषां भूतानां मध्वासामपाꣳ सर्वाणि भूतानि मधु यश्चायमास्वप्सु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ रैतसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ २ ॥

इमाः Imâḥ, these. आपः Âpaḥ, waters; the presiding deities thereof. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of beings. मधु Madhu, honey; sweet. आसाम् Âsâm, these. अपां Apâm, of the waters. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey-like; sweet. अयम् Ayam, this. तेजोमयः Tejômayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the being. यः Yaḥ, who. आसु Âsu, these. अप्सु Apsu, in the waters. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मं Adhyâtman, abiding in the body. रैतसः Raitasaḥ, present in the body of the deity of the Semen. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ; immortal, eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, He who is in the body of the deity of Semen. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is in the body of the deity of Semen. इदं Idam, it. अमृतं Amṛitam, eternal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वम् Sarvam, all pervading.

2. These waters are honey to all the beings; and of these waters all the beings are honey. Again the Luminous, Eternal Puruṣa who is in these waters, who abides in the body, who is present in the body of the deity of Semen, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities and He is all pervading.—126.

MANTRA II. 5. 3.

अयमग्निः सर्वेषां भूतानां मध्वस्याग्नेः सर्वाणि भूतानि मधु यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ३ ॥

अयम् Ayam, this. अग्निः Agniḥ, fire. सर्वेषां Sarveşâm, all. भूतानां Bhûtânâm, of the bodies; of beings. मधु Madhu, honey; sweet. अस्य Asya, this. अग्नेः Agneḥ, of fire. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey-like; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, puruṣa; the being. यः Yaḥ, who. अस्मिन् Asmin, this. अग्नौ Agnau, in fire. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मं Adhyâtmam, abiding in the body वाङ्मयः Vaṅmayaḥ, present in the body of vâk, *i.e.*, in the body of the deity of speech. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, puruṣa. सः Saḥ, He. अयम् Ayam, He who is in the body of the deity of Vâk (Hayagrîva). एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is in the body of the deity of Vâk. इदम् Idam, it. अमृतं Amṛitam, eternal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all pervading.

3. This fire is honey-like to all the beings; and to this fire all the beings are honey. Again the Luminous, Eternal Puruṣa who is in this fire, who abides in the body, who is present in the body of the deity of fire, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities and He is all peıvading.—127.

MANTRA II. 5. 4.

अयं वायुः सर्वेषां भूतानां मध्वस्य वायोः सर्वाणि भूतानि मधु यश्चायमस्मिन्वायौ तेजोमयोमृतमयः पुरुषो यश्चायमध्यात्मं प्राणस्तेजोमयोमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ४ ॥

अयम् Ayam, this वायुः Vâyuḥ, wind; vâyu. सर्वेषां Sarveşâm, all. भूतानां Bhûtânâm, of the bodies; of beings. मधु Madhu, honey-like; sweet. अस्य Asya, this. वायोः Vâyoḥ, of the wind; of Vâyu. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः

Amritamayaḥ, immortal. पुरुष: Puruṣaḥ, Puruṣa; being. यः Yaḥ, who. अस्मिन् Asmin, this. वायौ Vâyau, in the wind; in Vâyu. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. प्राण: Prâṇaḥ, present in the organ of touch, *i.e.*, in the body of the deity thereof. तेजोमय: Tejomayaḥ, luminous. अमृतमय: Amritamayaḥ, immortal; eternal. पुरुष: Puruṣaḥ, Puruṣa. स: Saḥ, He. अयम् Ayam, He who is in the body of the deity of the organ of touch (Hayagrîva). एव Eva, only. य: Yaḥ, who. अयम् Ayam, this. आत्मा Atmâ, He who is in the body of the deity of touch. इदम् Idam, it. अमृतं Amritam, immortal; eternal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam, all pervading.

4. This Vâyu is sweet to all the beings; and to this Vâyu the beings are sweet. Again the Luminous, Eternal Puruṣa who is in this Vâyu, who abides in the body, who is present in the body of the deity of the organ of touch, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities and He is all pervading.—128.

MANTRA II. 5. 5.

अयमादित्यः सर्वेषां भूतानां मध्वस्यादित्यस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं चाक्षुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ५ ॥

अयम् Ayam, this. आदित्य: Âdityaḥ, the sun. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey; sweet. अस्य Asya, this. आदित्यस्य Âdityasya, of the sun. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey-like. अयम् Ayam, this. तेजोमय: Tejomayaḥ luminous. अमृतमय: Amritamayaḥ, immortal; eternal. पुरुष: Puruṣaḥ, Puruṣa; the Being. य: Yaḥ, who. अस्मिन् Asmin, this. आदित्ये Âditye, in the sun. य: Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtman, abiding in the body. चाक्षुष: Châkṣuṣaḥ, present in the organ of the eye; that is, present in the body of the deity thereof. तेजोमय: Tejomayaḥ, luminous. अमृतमय: Amritamayaḥ, immortal; eternal. पुरुष: Puruṣaḥ, Puruṣa. स: Saḥ, He. अयम् Ayam, this; He who is present in the body of the deity of the eye. एव Eva, only. य: Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is in the body of the deity of the eye. इदम् Idam, it. अमृतम् Amritam, Immortal; eternal. इदम् Idam it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam, all pervading.

5. This sun is honey to all the beings; and of this sun

all the beings are honey. Again the Luminous, Eternal Puruṣa who is in this sun, who abides in the body, who is present in the body of the deity of the eye, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities ; He is all pervading. —129.

MANTRA II. 6. 6.

इमा दिशः सर्वेषां भूतानां मध्वासां दिशाꣳ सर्वाणि भूतानि मधु यश्चायमासु दिक्षु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ श्रौत्रः प्रातिश्रुत्कस्तेजोमयोऽमृतमयः पुरुषोयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ६ ॥

इमाः Imâḥ, these. दिशः Diśaḥ, the quarters. सर्वेषां. Sarveṣâm, all. भूतानां. Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey-like. आसां Âsâm, these. दिशां Diśâm, of the quarters. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, Beings ; bodies. मधु Madhu, honey ; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amritamayaḥ, immortal ; eternal. पुरुषः Puruṣaḥ, Puruṣa ; the Being. यः Yaḥ who. आसु Âsu, these. दिक्षु Dikṣu, in the quarters. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. श्रौतः Srautraḥ, present in the organ of the ear, *i.e.*, present in the body of the deity thereof. प्रातिश्रुत्कः Prâtiśrutkaḥ, Prâtiśrutka by name. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amritamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, this ; He who is present in the body of the deity of the ear. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is in the body of the deity of the ear. इदम् Idam, it. अमृतम् Amritam, eternal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam, all pervading.

6. These quarters are sweet to all the beings ; and to these quarters all the beings are sweet. Again the Luminous, Eternal Puruṣa who is in these quarters, who abides in this body, who is present in the body of the deity of the ear, whose name is Prâtiśrutka, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal ; He possesses all the qualities ; He is all pervading.—130.

MANTRA II. 5. 7.

अयं चन्द्रः सर्वेषां भूतानां मध्वस्य चन्द्रस्य सर्वाणि भूतानि मधु यश्चायमस्मिꣳश्चन्द्रे तेजोमयोऽमृतमयः पुरुषो

यश्चायमध्यात्मं मानसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ७ ॥

अयम् Ayam, this. चंद्रः Chandraḥ, the moon. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey; sweet. अस्य Asya, this. चंद्रस्य Chandrasya, of the moon. सर्वाणि Sarvâṇî, all. भूतानि Bhûtânî, beings; bodies. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the Being. यः Yaḥ, who. अस्मिन् Asmin, this. चंद्रे Chandre, in the moon. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. मानसः Mânasaḥ, present in the mind; *i.e.*, present in the body of the deity thereof. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, this; who is present in the body of the deity of the mind. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is present in the body of the deity of the mind. इदम् Idam, it. अमृतम् Amṛitam, eternal; immortal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam, all pervading.

7. This moon is honey-like to all the beings; and to this moon the beings are honey. Again the Luminous, Eternal Puruṣa who is in this moon, who abides in the body, who is present in the body of the deity of the mind, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagṛîva). He is Eternal; He possesses all the qualities and He is all pervading.—131.

MANTRA II. 5. 8.

इयं विद्युत्सर्वेषां भूतानां मध्वस्यै विद्युतः सर्वाणि भूतानि मधु यश्चायमस्यां विद्युति तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं तैजसस्तेजोमयोऽमृतमयः पुरुषोयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ८ ॥

इयं Iyam, this. विद्युत् Vidyut, lightning. सर्वेषां Sarveṣâm all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey-like. अस्यै Asyai, this. विद्युतः Vidyutaḥ, of the lightning. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings; bodies. मधु Madhu, honey. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, eternal; immortal. पुरुषः Puruṣaḥ, Puruṣa; the Being. यः Yaḥ, who. अस्यां Asyâm, this. विद्युति Vidyuti, in the lightning. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. तैजसः

Taijasaḥ, light; present in the light, *i.e.*, present in the body of the deity of the light. तेजोमय: Tejomayaḥ, luminous. अमृतमय: Amṛitamayaḥ, immortal; eternal. पुरुष: Puruṣaḥ, Puruṣa. स: Saḥ, He. अयम् Ayam, this; who is present in the body of the deity of the light. एव Eva, only. य: Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is present in the body of the deity of light. इदम् Idam, it. अमृतम् Amṛitam, eternal; immortal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam, all pervading.

8. This lightning is sweet to all the beings; and to this lightning all the beings are honey. Again, the Luminous, Eternal Puruṣa who is in this lightning, who abides in the body, who is present in the body of the deity of light, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal, He possesses all the qualities, and He is all pervading.—132.

MANTRA II 5. 9.

अयꣳ स्तनयित्नुः सर्वेषां भूतानां मध्वस्य स्तनयित्नोः सर्वाणि भूतानि मधु यश्चायमस्मिन्स्तनयित्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ शाब्दः सौवरस्तेजोमयोऽमृतमयः पुरुषो यमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ६ ॥

अयम् Ayam, this. स्तनयित्नु: Stanayitnuḥ, Vâyu. "Thunder" is a name of Vâyu. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey; sweet. अस्य Asya, this. स्तनयित्नो: Stanayitnoḥ, of the thunder. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमय: Tejomayaḥ, luminous. अमृतमय: Amṛitamayaḥ, immortal; eternal. पुरुष: Puruṣaḥ, Puruṣa, the being. य: Yaḥ, who. अस्मिन् Asmin, this. स्तनयित्नौ Stanayitnau, in the thunder. य: Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. शाब्द: Śâbdaḥ, the deity present in the sound. सौवर: Sauvaraḥ, the deity present in the musical note. तेजोमय: Tejomayaḥ, luminous. अमृतमय: Amṛitamayaḥ, immortal; eternal. पुरुष: Puruṣaḥ, Puruṣa. स: Saḥ, He. अयम् Ayam, this; who is present in the body of the deity of sound and musical note. एव Eva, only. य: Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is present in the bodies of the deities of sound and musical note. इदम् Idam, it. अमृतम् Amṛitam, eternal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam, all pervading.

9. This Vâyu (called "Thunder") is sweet to all the beings; and to this Vâyu all the beings are sweet. Again, the Luminous, Eternal Puruṣa who is in this Vâyu, who

abides in the body, who is present in the bodies of both the deities of sound and musical note, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal, He possesses all the qualities and He is all pervading.—133.

MANTRA II. 5. 10.

अयमाकाशः सर्वेषां भूतानां मध्वस्याकाशस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ हृद्याकाशस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ १० ॥

अयम् Ayam, this. आकाशः Âkâśaḥ, the space. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey-like. अस्य Asya, this. आकाशस्य Âkâśasya, of the space. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the Being. यः Yaḥ, who. अस्मिन् Asmin, this. आकाशे Âkâśe, in the space. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मं Adhyâtmam, abiding in the body. हृद्याकाशः Hṛidyâkâśaḥ, the space within the heart; the presiding deity of this space. तेजोमयः Tejomayaḥ, L uminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, this; who is present in the body of the deity of the space within the heart. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is present in the body of the deity of the space. इदम् Idam, it. अमृतम् Amritam, immortal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all pervading.

10. This space is honey of all the beings; and of the space all the beings are honey. Again the Luminous, Eternal Puruṣa who is in this space, who abides in the body, who is present in the body of the deity of the space within the heart, who is Luminous, Eternal Puruṣa, that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities; He is all pervading.—134.

MANTRA II. 5. 11.

अयं धर्मः सर्वेषां भूतानां मध्वस्य धर्मस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्धर्मे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं

धार्मस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ११ ॥

अयम् Ayam, this. धर्मः Dharmaḥ, the presiding deity of justice; This term also implies Yama. अधर्म Adharma or injustice. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey; sweet. अस्य Asya, this. धर्मस्य Dharmasya, of the presiding deity of justice; of Yama. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the Being. यः Yaḥ, who. अस्मिन् Asmin, this. धर्मे Dharme, in the presiding deity of justice. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. धार्मः Dhârmaḥ, present in the body of the deity of justice. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, puruṣa. सः Saḥ, He. अयम् Ayam, this; who is present in the body of the deity of justice. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is present in the body of justice. इदम् Idam, it. अमृतम् Amṛitam, immortal. इदम्, Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam all pervading.

11. This presiding deity of justice (Yama) is honey-like to all the beings; and to the presiding deity of justice all the beings are honey-like. Again the Luminous, Eternal Puruṣa who is in the presiding deity of justice, who abides in the body, who is present in the body of the presiding deity of justice, who is Luminous, Eternal Puruṣa, that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities; and He is all pervading.—135.

MANTRA II. 5. 12.

इदꣳ सत्यꣳ सर्वेषां भूतानां मध्वस्य सत्यस्य सर्वाणि भूतानि मधु यश्चायमास्मिन्सत्ये तेजोमयोऽमृतमयः पुरुषो यश्चाऽयमध्यात्मꣳ सात्यस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ १२ ॥

इदं Idam, this. सत्यं Satyam, True. It is also a name of Vâyu. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, sweet. अस्य Asya, this. सत्यस्य Satyasya, Vâyu the presiding deity what is called Satya or truth. सर्वाणि Sarvâṇi all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Purusa; the Being. यः Yaḥ, who. अस्मिन् Asmin, this.

सत्ये Satye, in the presiding deity of what is called Satya or truth. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. सात्यः Sâtyaḥ, present in the body of the presiding deity of Satya. तेजोमय: Tejomayaḥ, luminous. अमृतमय: Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Purusa. स: Saḥ, He. अयम् Ayam, this; who is present in the body of the deity of Satya or truth. एव Eva, only. य: Yaḥ, who अयम् Ayam, this. आत्मा Âtmâ, He who is present in the body of Satya. इदं Idam, it. अमृतम् Amṛitam, eternal; immortal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all pervading.

12. This Vâyu the presiding deity of truth is sweet to all beings; and to this presiding deity of Satya or truth all beings are sweet. Again, the Luminous, Eternal Puruṣa who is in the presiding deity of Satya, who abides in the body, who is present in the body of the presiding deity of Satya truth, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities; and He is all pervading.—136.

MANTRA II. 5. 13.

इदं मानुषꣳ सर्वेषां भूतानां मध्वस्य मानुषस्य सर्वाणि भूतानि मधु यश्चाऽयमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ १३ ॥

इदं Idam, this. मानुषं Mânuṣam, Sâyambhuva Manu the presiding deity of every body. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey; sweet. अस्य Asya, this. मानुषस्य Mânuṣasya, of Sâyambhuva Manu, the presiding deity of every body. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमय: Tejomayaḥ, luminous. अमृतमय: Amṛitamayaḥ, immortal; eternal. पुरुष: Puruṣaḥ, Puruṣa; the being. य: Yaḥ, who. अस्मिन् Asmin, this. मानुषे Mânuṣe in Sâyambhuva Manu. य: Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. मानुष: Mânuṣaḥ, present in the body of the deity of Sâyambhuva Manu. तेजोमय: Tejomayaḥ, luminous. अमृतमय: Amṛitamayaḥ, immortal; eternal. पुरुष: Puruṣah, Puruṣa; the being. स: Saḥ, He. अयम् Ayam, this; who is present in the body of Sâyambhuva Manu. एव Eva, only. य: Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is present in the body of Sâyambhuva Manu. इदं Idam, it. अमृतम् Amṛitam, eternal; immortal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all pervading.

13. This Sâyambhuva Manu the presiding deity of every body is honey of all beings; and of Sâyambhuva Manu

the presiding deity of every body all beings are honey. Again the Luminous, Eternal Puruṣa who is in Sâyambhuva Manu, who abides in the body; who is present in the body of the deity of Sâyambhuva Manu, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal, He possesses all the qualities, and He is all pervading.—137.

MANTRA II. 5. 14.

अयमात्मा सर्वेषां भूतानां मध्यस्यात्मनः सर्वाणि भूतानि मधु यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषो यश्चायमात्मा तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ १४ ॥

अयम् Ayam, this. आत्मा Âtmâ, Viriñcha. सर्वेषां Sarveṣâm, all. भूतानां Bhutânâm, Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey-like; sweet. अस्य Asya, this. आत्मनः Âtmanaḥ, of Viriñcha. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the being. यः Yah, who. अस्मिन् Asmin, this. आत्मनि Âtmani, in Viriñcha. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. आत्मा Âtmâ, present in the body of every body. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, eternal; immortal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, this; who is present in the body of every body. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is present in the body of every body. इदं Idam, it. अमृतं Amṛitam, eternal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all pervading.

14. This Viriñcha is honey-like to all the beings; and to Viriñcha all beings are honey. Again, the Luminous, Eternal Puruṣa who is in this Viriñcha, who abides in the body, who is present in the body of every Jîva, who is Luminous, Eternal Puruṣa that is He who is this Atman (Hayagrîva). He is Eternal; He possesses all the qualities and He is all pervading.—138.

MANTRA II. 5. 15.

स वा अयमात्मा सर्वेषां भूतानामधिपतिः । सर्वेषां भूतानाꣳ राजा । तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे

समर्पिता एवमेवास्मिन्नात्मनि सर्वाणि भूतानि सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः सर्व एत आत्मानः समर्पिताः ॥ १५ ॥

सः Saḥ, that; just spoken. अयम् Ayam, this. आत्मा Âtmâ, Âtman. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the Jîvas, as well as of the Viriñchas. अधिपतिः Adhipatiḥ, overlord, because He is superior as well as because maintaining. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the Jîvas as well as of the Viriñchas. राजा Râjâ, king; master. वै Vai, indeed. तत् Tat, it is. यथा Yathâ as रथनाभौ Rathanâbhau, in the nave of the wheel. च Cha. रथनेमौ Rathanemau, in the circumference of wheel. च Cha, and. सर्वे Sarve, all. अराः Arâḥ, spokes. समर्पिताः Samarpitâḥ, are fastened; are attached. एवम् Evam, thus. एव Eva, just. अस्मिन् Asmin, this. आत्मनि Âtmani, in the Great Âtman. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, Jîvas. सर्वे Sarve, all. देवाः Devâḥ, the gods. सर्वे Sarve, all. लोकाः Lokâḥ, worlds. सर्वे Sarve, all. प्राणाः Prâṇâḥ, those that are kept alive by Prâṇa Vâyu. सर्वे Sarve, all. एते Ete, these. आत्मानः Âtmânaḥ, Viriñchas. समर्पिताः Samarpitâḥ, are fastened.

15. Indeed, this Paramâtman is the overlord of all the Jîvas and He is the King of all the Jîvas. It is as all the spokes are fastened in the nave and the circumference of the wheel, just so are all the Jîvas, all the gods, all the worlds, all those that are kept alive by the Prâṇa Vâyu, and all these Viriñchas fastened (rest on) in that Âtman.—139.

NOTE:—The glory and the greatness of the Lord Âtman is spoken here. The two examples of the nave and the circumference of the wheel show that the Jîvas &c., wholly depend upon the Paramâtman both internally and externally.

MANTRA II. 5. 16.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नवोचत् ।

तद्वान्नरासनयेदंस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिं दध्यङ्ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्रयदीमुवाचेति ॥ १६ ॥

दध्यङ् Dadhyañ, Dadhyañ by name. आथर्वणः Âtharvaṇaḥ, born in the family of Atharvaṇ. तत् Tat, just spoken. इदं Idam, this. मधु Madhu, the Madhu Vidyâ. अश्विभ्याम् Aśvibhyâm, to the twins called Aśvins. उवाच Uvâcha, spoke. वै Vai, it is well-known. पश्यन् Paśyan, the seer of the mantras. ऋषिः Riṣiḥ, the riṣi. तत् Tat, that; just spoken. एतत् Etat, this fact; the giving out of Madhu Vidyâ by Dadhyañ. अवोचत् Avochat, said. नरा Narâ, Oh two leaders; oh two heroes (Aśvins). वाम् Vâm, of you both. यत् Yat, that. उग्रं Ugram, terrible. दंसः Damsaḥ, work; act; cutting off the head of the Riṣi Dadhicha and attaching the head of a horse instead, a

terrible act done by the Aśvins. यत् Yat, that. दध्यङ् Dadhyaṅ, the Riṣi Dadhyaṅ. आथर्वणः Âtharvaṇaḥ, born in the family of Atharvan. अश्वस्य Aśvasya, of the horse. शीर्ष्णा Śirṣṇâ, by the head. ईम् Îm, like. वाम् Vâm, to you both. मधु Madhu, the Madhu Vidyâ. प्रोवाच Provâcha, said. इति Iti. तत् Tat, both of these. सनये Sanaye, for gain; *i.e.*, getting Mokṣa. ह Ha, certainly. आविष्कृणोमि Âviṣkriṇomi, tell; give out. तन्यतुः Tanyatuḥ, thunder. वृष्टिं Vriṣtim, rain. न Na, like.

16. This is verily that Honey (vidyâ) which Dadhyaṅ Âtharvana told to the two Aśvins. A Riṣi seeing this spoke out:—

"O Leaders! that mighty deed of yours which you performed for the sake of (eternal) gain, I shall (as loudly) proclaim (to all), as the thunder publishes the rain, when through horse's head Dadhyaṅ Âtharvaṇa taught to you the Honey (science)" (Rig Veda I. 116.12).—140.

MANTRA II. 5. 17.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नवोचदाथर्वणायाश्विनादधीचेऽश्व्यꣳ शिरः प्रत्यैरयतं स वां मधु प्रवोचदृतायन्त्वाष्ट्रं यद्दस्रावपि कक्ष्यं वामिति ॥ १७ ॥

दध्यङ् Dadhyaṅ, Dadhyaṅ by name. आथर्वणः Âtharvaṇaḥ, born in the family of Âtharvaṇ. तत् Tat, that; just spoken. इदं Idam, this. मधु Madhu, the Madhu Vidyâ; the Science of Madhu. अश्विभ्याम् Aśvibhyâm, the twins called Aśvins. उवाच Uvâcha, spoke. वै Vai, it is well-known. पश्यन् Paśyan, the seer of the mantras. ऋषिः Riṣiḥ, the Riṣi. तत् Tat, that; just spoken. एतत् Etat, this fact; the given out of Madhu Vidyâ by Dadhyaṅ. अवोचत् Avochat, said. दस्रौ Dasrau, oh, killers of the enemies. अश्विनौ Aśvinau, Twin Aśvins. आथर्वणाय Âtharvaṇâya, born in the family of Âtharvan. दधीचे Dadhîche, to Dadhichi. अश्व्यं Âśvyam, of the horse. शिरः Śiraḥ, the head. प्रत्यैरयतं Pratyairayatam, attached; placed. सः Saḥ, He, Dadhyaṅ on whose head that of a horse was placed. ऋतायन् Ritâyan, to keep his promise. वां Vâm, to you both. मधु Madhu, the knowledge of Madhu. यत् Yat, which. त्वाष्ट्रं Tvâṣtram, spoken by (Visvarupa) the son of Tvâṣtri to Indra. कक्ष्यं Kakṣyam, Nârâyaṇa Kavacha, (which is to be concealed). अपि Api, even that. प्रवोचत् Pravochat, said. The usual form is प्रावोचत् Prâvochat. इति Iti.

17. It was, indeed, that honey (the Science of Madhu), which the Riṣi Dadhyaṅ of the family of Atharvaṅ taught the two Aśvins. A Riṣi seeing this (Mantra Rig Veda I. 117. 22) sang:—"Oh, Aśvins, killers of enemies! you placed a horse's head on Dadhyaṅ the son of Atharvaṅ. In

order to keep his promise, he said to you the Science of Madhu (Madhu Vidyâ) which was spoken by Viśvarûpa, the son of Tvaṣtri to Indra and even the secret Nârâyaṇa Kavacha."—141.

MANTRA II. 5. 18.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नवोचत् ।

पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः पुरः स पक्षीभूत्वा पुरः पुरुष आविशदिति स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयो नैनेन किंचनानावृतं नैनेन किंचनासंवृतम् ॥ १८ ॥

दध्यङ् Dadhyaṅ, Dadhayaṅ by name. आथर्वण: Âtharvaṇaḥ, born in the family of Atharvan. तत् Tat, just spoken. इदं Idam, this. मधु Madhu, the science of Madhu; the Madhu Vidyâ. अश्विभ्याम् Aśvibhyâm, the twins called Aśvins. उवाच Uvâcha, spoke. वै Vai, it is well-known. पश्यन् Paśyan, the seer of the mantras. ऋषि: Riṣiḥ, the ṛiṣiḥ. तत् Tat, that; just spoken. एतत् Etat, this fact; the giving out of Madhu Vidyâ by Dadhyaṅ. अवोचत् Avochat, said. स: Saḥ, that. पुरुष: Puruṣaḥ, the Puruṣa. द्विपद: Dvipadaḥ, of the bipeds. पुर: Puraḥ, the bodies. चक्रे Chakre, created. चतुष्पद: Chatuṣpadaḥ, of the quadrupeds. पुर: Puraḥ, the bodies. पक्षी Pakṣî, a bird. भूत्वा Bhûtva, being; becoming पुर: Puraḥ, the bodies of the bipeds. पुर: Puraḥ, the bodies of the quadrupeds. आविशत् Âviśat, got into; entered. इति Iti. स: Saḥ, that; Paramâtman. वै Vai, indeed. अयं Ayam, this पुरुष: Puruṣaḥ, Puruṣa. सर्वासु Sarvâsu, all. पूर्षु Pûrṣu, in the bodies. पुरि Puri, within the heart. शय: Śayaḥ, one who sleeps; one who lies. एनेन Enena, by this Âtman. किंचन Kiñchana, anything. न Na, not. अनावृतं Anâvṛitam, not pervaded. एनेन Enena, by this Âtman. किंचन Kiñchana, anything. न Na, not. असंवृतं Asamvṛitam, not covered.

18. It was, indeed, that Madhuvidyâ (the Science of Madhu) which the Ṛiṣi Dadhyaṅ of the family of Atharvaṇ said to two Aśvins. A Ṛiṣi who was the seer of the mantra said of that fact thus:—"That Puruṣa created the bodies of the bipeds, He created the bodies of the quadrupeds and becoming a bird got into the bodies of the bipeds as well as of the quadrupeds. He is, verily, the Puruṣa who is in all the bodies as well as in all the hearts. Nothing

there is which is not pervaded by Him, nothing there is which is not covered by Him."—142.

NOTE :—This mantra is in support of the previous mantras where it has been said that it is the Lord who is in the body of all the beings and who is in the body of the presiding deities. Lest one should think that the Lord and the Jîva are one, so it has been said—"It is, indeed, this Paramâtman who is in everybody and in every heart." This mantra also says it is not that the Lord is in the heart of hearts only of all beings, but He pervades and covers all things ; He is in and out everywhere.

MANTRA II. 5. 19.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नवोचद्रूपꣳ रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दशेत्ययं वै हरयोऽयं वै दश च सहस्राणि बहूनि चानन्तानि च तदेतद्ब्रह्मा-पूर्वमनपरमनन्तरमबाह्यमयमात्मा ब्रह्म सर्वानुभूरित्यनुशास-नम् ॥ १९ ॥

इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

दध्यङ् Dadhyan, Dadhyan by name. आथर्वणः Âtharvaṇaḥ, born in the family of Atharvaṇ. तत् Tat, that ; just spoken. इदं Idam, this. मधु Madhu, the Science of Madhu ; the Madhu Vidyâ. अश्विभ्याम् Aśvibhyâm, the twins called Aśvins. उवाच Uvâcha, spoke. वै Vai, it is well-known. पश्यन् Paśyan, the seer of the mantras. ऋषिः Riṣiḥ, the Riṣiḥ. तत् Tat, that ; just spoken. एतत् Etat, this fact ; the giving out of Madhu Vidyâ. अवोचत् Avochat, said. रूपं रूपं Rupam, Rupam ; in each and every one of His forms. प्रतिरूपः Pratirûpaḥ, an image (of the Lord). बभूव Babhuva, became ; was (the nominative of this verb is जीव jîva). तत् Tat, that. रूपं Rupam, the image of the Lord. अस्य Asya, of this jîva. प्रतिचक्षणाय Pratichakṣaṇâya, for directly seeing. So that the jîva may see the Lord. इंद्रः Indraḥ, the Great Lord. मायाभिः Mâyâbhiḥ, by His Mâyâ ; or inherent capacity. पुरुरूपः Purûrûpaḥ, of various forms (of the jîvas). ईयते Îyate, is known ; appears. अस्य Asya, His ; of the great Lord Indra. हरयः Harayaḥ, the forms that pass by the name of Hari. दश Daśa, ten. शताः Śatâḥ, hundreds. The ordinary form is शतानि Śatâni. युक्ताः Yuktâḥ, attached. हि He, it is well-known. अयम् Ayam, He ; the Great Lord. दश Daśa, ten ; the ten incarnations such as मत्स्य Fish, &c. वै Vai, indeed. च Cha, and ; as well as. सहस्राणि Sahasrâṇi, the thousands. Such as Viśva (विश्व), &c., who are also called Hari. बहूनि Bahûni, many other forms of Hari ; such as Para (पर), &c. च Cha, as well as. अनंतानि Anantâni, innumerable forms of Hari ; such as Ajita (अजित), &c. च Cha, also. तत् Tat, it. एतत् Etat, this ; Paramâtman. ब्रह्म Brahma, full in qualities. अपूर्वम् Apûrvam, having none to precede ; eternal. अनपरं Anaparam, having none to follow ; everlasting. अनंतरम् Anantaram, besides whom there is nothing. अबाह्य

Abâhyam, without or outside whom there is none. अयम् Ayam, this. आत्मा Âtmâ, Âtman. ब्रह्म Brahma, Brahmaṇ. सर्वानुभूः Sarvânubhûḥ, the perceiver of all. इति Iti, such. अनुशासनम् Anuśâsanam, the doctrine of the Vedas.

19. It was, indeed, that honey (the Science of Madhu), which the Ṛiṣi Dadhyaṅ of the family of Atharvaṇ said to the Aśvins. A Ṛiṣi seeing this said :—" A Jîva is in each and everyone of his forms the image of the Lord. That form (image) is for the Jîva to see. The Great Lord appears to be of various forms through His Mâyâ,—peculiar capacity of His. It is well-known that ten hundred of forms that pass by the name of Hari are His. Indeed, this Paramâtman is those Haris ; He is the ten (Avatârs, such as Matsya, &c.), as well as the thousand (Avatârs such as Viśva, &c.), also many (such as Para, &c.), and numerous others (such as Ajita &c.) It is He who is full in all qualities who is from eternity, who will be up to eternity, besides whom there is nothing, and outside whom there is nothing. This Paramâtman who is called Brahmaṇ perceives all. Such is the doctrine of the Vedas."—143.

NOTE :—This mantra speaks of the absence of difference in all the forms of the Lord Paramâtman. One may doubt how can the Lord, though one, have variety of images each in each Jîva ; to remove this doubt, it is said that it is through His Mâyâ that the Lord appears to be so. It is, in order to avoid the confusion of the meaning of the word Hari, which also means the horses of the Sun's chariot, the mention of the ten Avatârs such as Matsya, &c., and very many minor Avatârs in their different groups have been mentioned. There is no mention of the hundred Haris such as Nârâyaṇa, &c ; this is to be collected from the sense of the word च cha in दशच (Daśacha). च means—as well.

MADHVA'S COMMENTARY.

(In the last verse of this Brahmaṇa occurs the Vedic mantra " rûpam rûpam prati rûpam babhuva." Others have explained this to mean that the Lord became like unto every form, and so there is no difference between the Lord and the Jiva. But our author explains it by saying :—)

For every form of the Lord, the jiva got a similar name which was a reflection of that form.

(Not only *man* was created in the image of the Lord, but every creature is created on the image of some form of the Lord which He had assumed in some of His various Avatars.)

The word "babhuva" is in the past tense, but has the force of declaring a permanent fact of nature: as in the sentence "sad eva saumya idam agre âsîd" in the Chhândogya Upanisad.

The earth is called honey or like honey, because it gives pleasure to men, just as the eating of honey gives pleasure. Similarly all creatures are said to be the honey of the earth, for they give pleasure to the Earth-deva. So all the deva's presiding over earth, &c., or over the various parts of the human body, give pleasure to man, and in their turn receive pleasure from man. For one Lord, the Supreme Viṣṇu, assuming the form of Hayagrîva, has infinite energy and is the all-pervading Brahman. He is called Brahman, because he has all attributes, or He is the fullness of all attributes, and so called Brahman the full. The word "sarva" means "all," that is to say, "perfect." The Lord is inside all and is full and perfect. He is called âtman, for He the supreme Vishṇu is all-pervading, and under the form of Hayagrîva He exists in all the presiding deities of the various elements, &c.

(The various terms brahman, sarva, âtman do not apply to the jîvas, but to the Supreme Lord.)

The Supreme Viṣṇu is the abode and support of all creatures, both from outside and inside of them, as the nave and the circumference of the wheel, protect the spokes of the wheel, both from outside and inside.

The same Lord Viṣṇu is said to be ten-fold, when He assumes the ten avataras, like those of Fish, &c. In the avataras like Nârayana, &c., He is hundred-fold, and in the avatâras of Viśva, &c., He is thousand-fold, and so on. He is the one Sovereign King over all Jîvas called bhûtas (in this Brahmaṇa) and over all Solar Logoi or Brahmâs or Viriñchis called Atman in this section. He is called Râjâ, for He is the Lord of all, He is called adhipati or Sovereign, for He is the Supreme Protector of all, He exists in every spirit (puruṣa) as its Ruler. The Lord is called Puruṣa, because He exists (sat) in the bodies (pura) of all, for "body" is called "pura." Or He is called Puruṣa, because He exists (sat) in the hearts of all, for heart is also called "pura." There is nothing which is not pervaded by Him, there is nothing which is not covered by Him, there is nothing which existed before Him, there is nothing which will exist after Him. He is outside of everything, yea He is inside of every thing. He is called Atman because He pervades (vyâpta) all; He is called Brahman, because He is Full of all attributes. He knows the hearts of all and is an object of direct intuition to all, for such is the teaching of all the Vedas.

The word "âtman" used in verse 14, does not mean the supreme self, but means the solar logos Viriñchi. The word mânusha used in verse 13, does not mean "man," but means the Manu or the head of a Human race. The words "satyam" as used in verse 12, and stanayitnu in verse 9, do not mean Truth and thunder, but are both names of the deity Vâyu, for they are his different forms.

These (the two forms of Vâyu called the Truth and Thunder and the Viriñcha) exist in sound or thunder, in truth and in Jivas (Viriñchas) as their adhyâtma, while the Supreme Viṣṇu is even their controller in all those forms. Existing in the jîvas He is named âtman, dwelling in sound He gets the name Sauvara, dwelling in Truth He gets the name of Satya and dwelling in yama He gets the name of Dharma. The word Mânuṣa is the name of Svayambhuva Manu, for he dwells in all men. For Viṣṇu dwells both inside and outside of all men also. The Lord Viṣṇu dwelling outside is the presiding deity of all the lower presiding deities, and that is His *adhidaivata* form ; while dwelling in man, He is adhyâtma.

Dwelling in the hearing, the Lord gets the name of pratiśrutka (as in verse 6) ; while dwelling in lightning, He gets the name (Taijas as in verse 8), thus Viṣṇu, is adored under all these various names. (Thus He is called Śârîra, Raitasa, Vânmaya, Hridyâkâsa, Prâṇa, Châksusa, Mânasa, &c., as dwelling in the body, in the semen, in the speech, in the ether of the heart, in the breath, in the eye, in the mind, &c.)

In ancient times, Dadhyan Âtharvana taught this Madhu Vidyâ to the two Aśvins. From them others learnt it. This is called Hayagrîva Brahmavidyâ also and it was learnt by Brahmâ and others also.

(The words "pratyairayatam, ritâyan, kâkṣam, tvaṣṭram, and sanaye are then explained by the commentator. Their meanings have already been given in the text, and are not repeated here.)

"If thou wilt teach this Vidyâ to any one else, I shall cut off thy head" thus said Indra to Dadhicha Riṣi. So Dadhicha was under this pledge. Therefore when Aśvins asked him to teach them this vidyâ, true to his pledge, Dadhicha refused at first, reminding them of the penalty which he would incur. Thereupon Aśvins, who were great surgeons, said "we will protect thy head" and then they cut off the head of Dadhicha and placed on his trunk the head of a horse keeping the human head in a safe place, and through this horse's head, Dadhicha taught the Aśvins the Secret Science of Madhu. When Indra learnt that Dadhicha had done so, he cut off the head (horse's head) of Dadhicha, and the Aśvins, then replaced the human head and thus Dadhicha became whole again.

Though Indra already knew this Madhu Vidyâ, for he had taught it to Dadhicha, yet in the Upaniṣad, he is represented as having learnt it from Viśvarûpa, son of Tvaṣṭri. There is, however, no contradiction in this, for Indra wanted to renew or reproclaim this teaching.

Brahmana Sixth.

The introduction of the Vanśa Brâhmaṇam.

Not only was this Brahma Vidyâ taught by Dadhyañ to the twin Aśvins, but that was studied and taught by Viriñcha and many others. A family is of two kinds; a family of the sons and descendants, and a family of disciples. Here the family of the disciples who studied the previous Brahma Vidyâ from the teachers is given; for a knowledge of the Ṛiṣis and preachers of the Vidyâ is of great help to one who wishes to know and realise that Vidyâ.

MANTRA II. 61.

अथ वंशः पौतिमाष्यो गौपवनाद्गौपवनः पौतिमाष्यात्पौतिमाष्यो गौपवनाद्गौपवनः कौशिकात्कौशिकः कौण्डिन्यात्कौण्डिन्यः शाण्डिल्याच्छाण्डिल्यः कौशिकाच्च गौतमाच्च गौतमः ॥ १ ॥

पौतिमाष्यः Pautimâṣyaḥ. गौपवनात् Gaupavanât, (learnt Brahma Vidyâ) from Gaupavana. गौपवनः Gaupavana. पौतिमाष्यात् Pautimâṣyât, from Pautimâṣya. पौतिमाष्यः Pautimâṣya. गौपवनात् From Gaupavana. गौपवनः Gaupavanaḥ. कौशिकात् Kauśikât, from Kauśika. कौशिकः Kauśikaḥ. कौंडिन्यात् Kauṇḍinyât, from Kauṇḍinya. कौंडिन्यः Kauṇḍinyaḥ. शांडिल्यात् Śâṇḍilyât, from Śâṇḍilya शांडिल्यः Śâṇḍilyaḥ. कौशिकात् Kauśikât, from Kauśika. च Cha. गौतमात् Gautamât, from Gautama. च Cha, and. गौतमः Gautamaḥ.

1. Now follows the geneology :—

   1. Pautimâṣya from Gaupavana (learnt this Madhu vidyâ)
   2. Gaupavana from Pautimâṣya,
   3. Pautimâṣya from Gaupavana,
   4. Gaupavana from Kauśika,
   5. Kauśika from Kauṇḍinya,
   6. Kauṇḍinya from Śâṇḍilya,
   7. Śâṇḍilya from Kauśika and Gautama,
   8. Gautama.

MANTRA II. 62.

आग्निवेश्यादाग्निवेश्यः शाण्डिल्याच्चानभिम्लाताच्चानभिम्लात आनभिम्लातादानभिम्लात आनभिम्लातादानभिम्लातो गौतमाद्गौतमः सैतवप्राचीनयोग्याभ्याꣳसैतवप्राचीनयोग्यौ पाराशर्यात्पाराशर्यो भारद्वाजाद्भारद्वाजो भारद्वाजाच्च गौतमाच्च गौतमो भारद्वाजाद्भारद्वाजः पाराशर्यात् पाराशर्यो बैजवापायनाद्बैजवापायनः कौशिकायनेः कौशिकायनिः ॥ २ ॥

आग्निवेश्यात् From Âgniveśya. आग्निवेश्यः Âgniveśyaḥ. शांडिल्यात् Sâṇḍilyât, from Sâṇḍilya. च Cha. अनभिम्लातात् Anabhimlâtât, from Anabhimlâta. च Cha, and. अनभिम्लातः Anabhimlâtaḥ. आनभिम्लातात् From Ânabhimlâta. आनभिम्लातः Ânabhimlâtaḥ. आनभिम्लातात् Ânabhimlâtât, from Ânamlâta. आनभिम्लातः Ânabhimlâtaḥ. गौतमात् From Gautama. गौतमः Gautamaḥ. सैतवप्राचीनयोग्याभ्याम् From Saitava and Prâchînayogya. सैतवप्राचीनयोग्यौ Saitava and Prâchînayogya. पाराशर्य्यात् From Pârâśaryya. पाराशर्य्यः Pârâsaryyaḥ. भारद्वाजात् Bhâradvâjât, from Bhâradvâja. भारद्वाजः Bhâradvâjaḥ. भारद्वाजात् From Bhârdvâja च Cha, and. गौतमात् From Gautama. च Cha, and. गौतमः Gautamaḥ. भारद्वाजात् Bhâradvâjât, from Bhâradvâja. भारद्वाजः Bhâradvâjaḥ. पाराशर्य्यात् Pârâśaryyât, from Pârâśaryya. पाराशर्य्यः Pârâśaryya. वैजवापायनात् Vaijavâpâyanat, from Vaijavâpâyana. वैजवापायनः Vaijavâpâyanaḥ. कौशिकायनेः From Kauśikâyani. कौशिकायनिः Kauśikâyaniḥ.

2. From Agniveśya :—

9. Âgniveśya from Sâṇḍilya and Anâbhimlâta,
10. Śâṇḍilya and Ânâbhimlâta from Ânabhimlâta,
11. Ânabhimlâta from Ânabhimlâta,
12. Ânabhimlâta from Gautama,
13. Gautama from Saitava and Prâchînayogya,
14. Saitava and Prâchînayogya from Pârâśarya,
15. Pârâśarya from Bhâradvâja,
16. Bhâradvâja from Bhâradvâja and Gautama,
17. Gautama from Bhâradvâja,
18. Bhâradvâja from Pârâśarya,
19. Pârâśarya from Vaijavâpâyana,
20. Vaijavâpâyana from Kauśikâyani,
21. Kauśikâyani.

MANTRA 3.

घृतकौशिकाद्घृतकौशिकः पराशर्यायणात् पाराशर्यायणः पाराशर्यात् पाराशर्यो जातूकर्ण्याज्जातूकर्ण्य आसुरायणाच्च यास्काच्चासुरायणस्त्रैवणेस्त्रैवणिरौपजन्धनेरौपजन्धनिरासुरेरासुरि-र्भारद्वाजाद्भारद्वाज आत्रेयादात्रेयो माण्टेर्माण्टिर्गौतमाद्गौतमो गौतमाद् गौतमो वात्स्याद्वात्स्यः शाण्डिल्याच्छाण्डिल्यः कैशो-र्यात्काप्यात्कैशोर्यः काप्यः कुमारहारितात्कुमारहारितो गाल-वाद्गालवो विदर्भीकौण्डिन्याद्विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवाद्वत्सनपाद् बाभ्रवः पथः सौभरात्पन्थाः सौभरोऽयास्या-दाङ्गिरसादयास्य आङ्गिरसः आभूतेस्त्वाष्ट्रादाभूतिस्त्वाष्ट्रो विश्व-रूपात्त्वाष्ट्राद्विश्वरूपस्त्वाष्ट्रोऽश्विभ्यामश्विनौ दधीच अथर्वणा-द्दध्यङ्ङाथर्वणोऽथर्वणो दैवादथर्वादैवो मृत्योः प्राध्वंसनान्मृत्युः प्राध्वंसनः प्रध्वंसनात्प्रध्वंसन एकर्षेरेकर्षिर्विप्रचित्तेर्विप्रचि-त्तिर्व्यष्टेर्व्यष्टिः सनारोः सनारुः सनातनात्सनातनः सनगात्सनगः परमेष्ठिनः परमेष्ठी ब्रह्मणो ब्रह्म स्वयंभु ब्रह्मणे नमः ॥ ३ ॥

इति षष्ठं ब्राह्मणम् ॥ ६ ॥ इति द्वितीयोऽध्यायः ॥ २ ॥

घृतकौशिकात् Ghritakausikat, from Ghritakausika. घृतकौशिकः Ghritakausikah. पाराशर्य्यायणात् Pârâsaryyâyanât, from Pârâsaryyayana. पाराशर्य्यायणः Pârâsaryyâyanah. पराशर्य्यापत् Pârâsaryyât, from Pârâsaryya. पाराशर्य्यः Pârâsaryyah. जातूकर्ण्यात् From Jâtûkarnyâ. जातूकर्ण्यः Jâtûkarnyah. आसुरायणात् Âsurâyanât, from Âsurâyana. च Cha. यास्कात् Yâskât, from Yâskâ. च Cha, and. आसुरायणः Âsurâyanah. स्त्रैवणेः Straivaneh, from Straivani. स्त्रैवणिः Straivanih. औपजंधनेः Aupajandhaneh, from Aupajandhan. औपजंधनिः Aupajandhani. आसुरेः Âsureh, from Âsuri. आसुरिः Âsurih. भारद्वाजात् Bhâra-dvâjât, from Bhâradvâja. भारद्वाजः Bhâradvâjah. आत्रेयात् Âtriyât, from Âtreya. आत्रेयः Âtreyah. मांटेः Mânteh, from Mânti. मांटिः Mântih. गौतमात् Gautamât, from Gautama. गौतमः Gautamah. गौतमात् Gautamât, from Gautama. गौतमः Gautamah. वात्स्यात् Vâtsyât, from Vâtsya. वात्स्यः Vâtsyah. शांडिल्यात् Sândilyât, from Sândilya. शांडिल्यः Sândilyah. कैशोर्य्यात् काप्यात् Kaisoryyât Kâpyât, from Kaisoryya Kâpya. कैशोर्य्यः काप्यः Kaisoryya Kâpyah कुमारहारितात् Kumârhâritât, from Kumârahârita. कुमारहारितः Kumârahâritah. गालवात् Gâlavât, from Gâlava. गालवः Gâlavah. विदर्भी कौंडिन्यात् Vidarbhîkaundinyât, from Vidarbhî Kaundinya. विदर्भी कौंडिन्यः Vidarbhîkaundinyah .वत्सनपातोबाभ्रवात् Vatsanapâto-vâbhravât, from Vatsanapâtovâbhravât. वत्सनपाद्बाभ्रवः Vatsanapâdvâbhravah. पथः

सौभरात् Pathaḥsaubharât, from Pathaḥ Saubhara. पंथा: सौभर: Panthâḥ, Saubharaḥ. अयास्यदांगिरसात् Ayâsyâdâṅgirasât, from Ayâsyaâṅgirasa. अयास्य आंगिरस Ayâsyaâṅgirasaḥ. आभूतेस्त्वाष्ट्रात् From Âbhûtestvâṣṭrât आभूतिस्त्वाष्ट्र: Âbhûtistvâṣṭraḥ. विश्वरूपात्त्वाष्ट्रात् Viśva-rûpâttvâṣṭrât, from Viśvarûpattvâṣṭra. विश्वरूपस्त्वष्ट्र Viśvarûpastvâṣṭrâḥ. अश्विभ्याम् From Aśvin. अश्विनौ Aśvinau, the Aśvins. दधीचआथर्वणात् Dadhîcha Âtharvaṇât, from Dadhîcha Âtharvaṇa. दध्यङ्ङाथर्वण: Dadtyaṅṅâtharvaṇaḥ. आथर्वणोदैवात् Âtharvaṇo-daivât, from Âtharvanodaivât. अथर्वदैव: Atharvadaivaḥ. मृत्यो: प्राध्वंसनात् From Mṛityu Prâdhvansana. मृत्यु: प्राध्वंसन: Mṛityuḥ Prâdhvansanaḥ प्राध्वंसनात् From Prâdhvam-sana. प्रध्वंसन: Pradhvamsanaḥ. एकऋषे: From Ekaṛiṣiḥ. एकऋषि: Ekaṛiṣiḥ. विप्रचित्ते: From Viprachitta. विप्रचित्ति: Viprachittiḥ. व्यष्टे: Vyaṣṭeḥ, from Vyaṣti. व्यष्टि: Vyaṣṭiḥ. सनारो: Sanâroḥ, from Sanâru. सनारु: Sanâruḥ. सनातनात् From Sanâtana. सनातन: Sanâtanaḥ. सनगात् Sanagât, from Sanaga. सनग: Sanagaḥ. परमेष्ठिन: From Parameṣṭhi. परमेष्ठी Parameṣṭhî. ब्रह्मणो Brahmaṇo, from Brahmaṇ. ब्रह्म Brahmâ. स्वयंभूब्रह्मणे Svayambhûbrahmaṇe, to Svayambhûbrahmaṇ. नम: Namaḥ, salutation.

3. From Gṛitakauśika :—

22. Gṛitakauśika from Pârâśaryâyaṇa,
23. Pârâśaryâyaṇa from Pârâśarya,
24. Pârâśarya from Jâtûkarṇya,
25. Jâtûkarṇya from Âsurâyaṇa and Yâska,
26. Âsurâyaṇa and Yâska from Traivaṇi,
27. Traivaṇi from Aupajandhani,
28. Aupajandhani from Âsuri,
29. Âsuri from Bhâradvâja,
30. Bhrâradvâja from Âtreya,
31. Âtreya from Mâṇṭi,
32. Mâṇṭi from Gautama,
33. Gautama from Gautama,
34. Gautama from Vâtsya,
35. Vâtsya from Śâṇḍilya,
36. Śâṇḍilya from Kaiśorya Kâpya,
37. Kaiśorya Kâpya from Kumâra Hârita,
38. Kumâra Hârita from Gâlava,
39. Gâlava from Vidarbhî Kauṇḍinya,
40. Vidarbhi Kauṇḍinya from Vatsanapât Bâbhrava,
41. Vatsanapât Bâbhrava from Pathi Saubhara,
42. Pathi Saubhara from Ayâsya Âṅgirasa,
43. Ayâsya Âṅgirasa from Âbhûti Tvâṣṭra,

44. Âbhûti Tvâṣṭra from Viśvarûpa Tvâṣṭra,
45. Viśvarûpa Tvâṣṭra from Aśviṇau,
46. Aśviṇau from Dadhyach Âtharvaṇa,
47. Dadhyach Âtharvana from Âtharvana Daiva,
48. Âtharvana Daiva from Mṛityu Prâdhvamśana,
49. Mṛityu Parâdhvamśana from Prâdhvamsana,
50. Prâdhvamsana from Ekarṣi,
51. Ekarṣhi from Viprachitti,
52. Viprachitti from Vyaṣhṭi,
53. Vyaṣhṭi from Sanâru,
54. Sanâru from Sanâtana,
55. Sanâtana from Sanaga,
56. Sanaga from Parameṣṭhin,
57. Parameṣṭhin from Brahmân,
58. Brahman is Svâyambhû, (self-existent).
Adoration to Brahmaṇ.

Here ends the Vamśa Brâhmaṇa.

The Bhâṣya on the Vamśa Brâhmaṇam.

It has been said in the Brahmâṇḍa Purâṇa, that Pârâśarya and Jâtukarṇya are the two sons of Parâśara; and they were born of a Bṛâhmaṇ wife of his. So the word Pârâśarya in the mantra is a different person from Krisṇa Dvaipâyana Veda Vyâṣa (कृष्णद्वैपायनवेदव्यास). It has been said in the Garuḍa Purâṇa that Brahmâ studied this Brahmavidyâ from Hayagṛîva who is no other than the supreme Brahmaṇ Viṣṇu; and Sanaka got it from Brahmâ. So it is not that परमेष्ठी विराड् (Parameṣṭhî Virât) got this vidyâ from Brahmâ the Hiraṇyagarhbha.

Here ends the Bhâṣya on the Vamśa Brâhmaṇam.

तृतीयोऽध्यायः ॥

ADHYÂYA THIRD.

आश्वलब्राह्मणम्

ÂSVALA BRAHMANA.

MANTRA III. 1. 1.

ॐ ॥ जनकोह वैदेहो बहुदक्षिणेन यज्ञेनेजे, तत्र ह कुरुपञ्चालानां ब्राह्मणा अभिसमेता बभूवुस्तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव कः स्विदेषां ब्राह्मणानामनूचानतम इति स ह गवाꣳसहस्रमवरुरोध दश दश पादा एकैकस्याः शृङ्गयोराबद्धा बभूवुः ॥ १ ॥

वैदेहः Vaidehaḥ, born in the family of Videha; king of Videha. जनकः Janakaḥ, Janaka. बहुदक्षिणेन Bahudakṣiṇena, called Bahudakṣiṇa; such as requires a large amount of sum to be given to the priests at the end of the sacrifice. यज्ञेन Yajñena, by a sacrifice; ईजे Îje, performed the sacrifice. ह Ha, formerly. तत्र Tatra, there; in the sacrifice. कुरुपांचालानां Kurupâñchâlânâm, of the countries of the Kurus and the Pâñchâls. ब्राह्मणाः Brâhmaṇâḥ, the Brahmaṇs; the wise men. अभिसमेताः Abhisametâḥ, assembled. बभूवुः Babhûvuḥ, became. ह Ha. तस्य Tasya, that. वैदेहस्य Vaidehasya, born in the family of Videha; the king of Videha. जनकस्य Janakasya, of Janaka. विजिज्ञासा Vijijñâsâ, great desire to know; curiousity to know. बभूव Babhûva, was. ह Ha. कःस्वित् Kaḥsvit, which. एषां Eṣâm, these. ब्राह्मणानां Brâhmaṇânâm, among the Brahmans. अनूचानतमः Anûchânatamaḥ, versed in the Vedas in the highest degree. इति Iti. सः Saḥ, he; the king. गवां Gavâm, of the cows. सहस्रं Sahasram, a thousand. अवरुरोध Avarurodha, pent in a fold. एकैकस्याः Ekaikasyâḥ, of each (of the cows). शृंगयोः Sṛiṅgayoḥ, in the two horns. दशदश Daśadaśa, ten; five in each horn. पादाः Pâdâḥ, Pâda; one fourth part of a pala of gold. अबद्धाः Abaddhâḥ, attached. बभूवुः Babhûbuḥ, were. ह Ha.

1. Janaka of the dynasty of Videhas once performed a sacrifice, called Bahudakṣiṇâ. Thither congregated the Brâhmaṇas from the land of the Kurus and the Pâñchâlas. Thereupon Janaka Vaideha desired to know which of these Brâhmaṇas was the most learned in sacred lore. (So) he

pent up in a fold (close to the sacrificial ground) a thousand cows and had ten pâdas of gold attached in the two horns of each of the cows.—147.

MANTRA III. 1. 2.

तान्होवाच ब्राह्मणा भगवन्तो यो वो ब्रह्मिष्ठः स एता गा उदजतामिति ते ह ब्राह्मणा न दधृषुरथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाचैताः सोम्योदज, सामश्रवा ३ इति। ता होदाचकार ते ह ब्राह्मणाश्चुक्रुधुः कथं नो ब्रह्मिष्ठो ब्रुवीतेत्यथ ह जनकस्य वैदेहस्य होताश्वलो बभूव। सहैनं पप्रच्छ त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोऽसी ३ इति? स होवाच नमो वयं ब्रह्मिष्ठाय कुर्मो गोकामा एव वयꣳ स्म इति। तꣳ ह तत एव प्रष्टुं दध्रे होताश्वलः ॥ २ ॥

तान् Tân, to these (Brâhmaṇs.) उवाच Uvâcha, told. ह Ha भगवन्त: Bhagavantaḥ, venerable ones. ब्राह्मणा: Brâhmaṇâḥ, Oh, Brâhmaṇs! य: Yaḥ, who. व: Vaḥ, amongst you all. ब्रह्मिष्ठ: Brahmiṣṭhah, versed in the Vedas in the highest degree. स: Saḥ, He. एता: Etâḥ, these. गा: Gâḥ cows. उदजताम् Udajatâm, shall drive home. इति Iti. ते Te, these. ब्राह्मणा: Brâhmaṇâḥ, the Brâhmaṇs. न Na, not. दधृषु: Dadhṛiṣuḥ, had patience. All became impatient to show off their learning. ह Ha. अथ Atha, now; then. याज्ञवल्क्य: Yâjñavalkyaḥ Yâjñavalkya. स्वम् Svam, His own. एव Eva, only. ब्रह्मचारिणम् Brahmachâriṇam, pupil; student. उवाच Uvâcha, said. ह Ha. सोम्य Somya, gentle. सामश्रवा Sâmaśravâ, Sâmaśravâ; one who is studying the Sâma Veda and its application. एता: Etâḥ, these (cows). उदज Udaja, drive home. इति Iti. ता: Tâḥ, these cows. उदाचकार Udâchakâra, collected (the disciple): drove (to the home of the Teacher). ह Ha. ते Te, those; the rest of the assembled Brâhmaṇas. ब्राह्मणा: Brâhmaṇaḥ, the Brahmaṇs. चुक्रुधु: Chukrudhuḥ, became angry. कथं Katham, how. न: Naḥ, amongst us. ब्रह्मिष्ठ: Brahmiṣṭhaḥ, the best versed in the Vedas. ब्रवीति Bravîti, calls (himself). इति Iti. अथ Atha, now; then. वैदेहस्य Vaidehasya, born in the dynasty of Videha, or the kings of Videha. जनकस्य Janakasya, of Janaka. होता Hotâ, hotri, priest; one who pours the offerings in the sacrificial fire. अश्वल: Aśvalaḥ, named Aśvala. बभूव Babhûva, there was. ह Ha. स: Saḥ, He. एनम् Enam, him. पप्रच्छ Paprachchha, asked. ह Ha. याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. नु Nu, it is. खलु Khalu, indeed त्वं Tvam, thou. न: Naḥ, amongst us, ब्रह्मिष्ठ: Brahmiṣṭhaḥ, versed in the Vedas in the highest degree. असी Asî, art; the last vowel ई of असि being pronounced in a long tone indicates that these words were spoken loudly in order to censure or insult Yâjñavalkya. This insult again indicates

that the speaker Aśvala was not versed in the Vedas; for those that are versed in the Vedas are always respectful and polite. इति Iti. सः Saḥ, He; Yâjñvalkya. उवाच Uvâcha, said. ह Ha. वयं Vayam, we; I. ब्रह्मिष्ठाय Brahmiṣṭhâya, to one who has highest knowledge in the Vedas. नमः Namaḥ, salutations. कुर्मः Kurmaḥ, make. वयं Vayam, we; I. गोकामा Gokâmâ, desirous of having the cows. एव Eva, only. स्म Sma, are. इति Iti. ततः Tataḥ, then. एव Eva, only; it was. होता Hotâ, the Hotri priest. अश्वलः Aśvalaḥ, Aśvala. तं Tam, Him; Yâjñavalkya. प्रष्टुं Praṣtum, to ask. दध्रे Dadhre, made up his mind; determined.

2. To these Brâhmaṇs Janaka said:—"Oh, venerable Brâhmaṇas! whoever amongst you is the most learned in sacred lore, can drive these cows home." All those Brâhmaṇs became impatient (to show off their learning.) Then Yâjñavalkya said to one of his pupils—"Drive them home, O gentle Sâmasṛavâ." The pupil then drove them home. The other Brâhmans angrily said—"How is it that he calls himself most learned in sacred lore among us?." Now, there was Aśvala, the hotri priest of Janaka Vaideha. He asked Yâjñavalkya (in an insulting tone)—"Is it, indeed, Yâjñavalkya, that thou art the most learned in sacred lore among us all?" He answered (politely)—"I salute him who is the most learned in sacred lore. I but desire to possess the cows (for myself)." Aśvala, the hotâ then determined to put questions to him.—148.

MANTRA III. 1. 3.

याज्ञवल्क्येति होवाच, यदिदꣳ सर्वं मृत्युनाप्तꣳ सर्वं मृत्युनाभिपन्नं केन यजमानो मृत्योराप्तिमतिमुच्यत इति। होत्रर्त्विजाग्निना वाचा, वाग्वै यज्ञस्य होता, तद्येयं वाक् सोऽयमग्निः, स होता, स मुक्तिः सातिमुक्तिः ॥ ३ ॥

उवाच Uvâcha, (Aśvala) said; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. इदं Idam, this. सर्वं Sarvam, all; all the beings. यत् Yat, by whom. मृत्युना Mrityunâ, by death. आप्तं Âptam, got; seized. सर्वं Sarvam, all. मृत्युना Mrityunâ, by death. अभिपन्नं Abhipannan, devoured; subject to. केन Kena, by what means; by the aid of which Puruṣa. यजमानः Yajamânaḥ, the sacrificer. मृत्योः Mrityoḥ, of death. आप्तिम् Âptim, grasp; seizure. अतिमुच्यते Atimuchyate, gets himself liberated; gets rid of. इति Iti. ऋत्विजा Ritvijâ, by the priest. होत्रा Hotra,

by hotṛi, the Lord Vâsudeva who is in Hortṛi priest. अग्निना Agninâ, by fires, by the Lord Vâsudeva who is in fire. वाचा Vâchâ, by speech; by Lord Vâsudeva who is in speech. वाक् Vâk, (Lord Vâsudeva who is in) speech. वै Vai, indeed. यज्ञस्य Yajñasya, of the sacrifice. होता Hotâ, (Lord Vâsudeva who is in) Hotṛi,—sacrificer. तद्या Tadyâ, (she) who is so well known. इयं Iyam, this. वाक् Vâk, speech; Lord Vâsudeva who is in speech. सः Saḥ, He. अयं Ayam, this. अग्निः Agniḥ, fire; Lord Vâsudeva who is in the fire. सः Saḥ, He. होता Hotâ, the sacrificer. सः Saḥ, He. मुक्तिः Muktiḥ, the giver of Mukti; the means of attaining Mukti. From मुच Mucha, to get released and क्ति kti, the means. सा Sâ, she. अतिमुक्तिः Atimuktiḥ, the giver of absolute liberation; the giver of more bliss to the gods than to the man.

3. He asked then:—"Oh Yâjñavalkya, since everything here is grasped by Death—yea swallowed by Death, by what means is a pious man freed from the grasp of Death?" (Yâjñavalkya replied)—"It is through the (Lord Vâsudeva in the) Hotṛi priest, in the fire and in speech; (that one gets salvation). It is indeed, the (Lord Vâsudeva in) speech, that is (in) the Hotṛi of the sacrifice. He who is (in) the speech is verily (in) fire and (in) Hotṛi as well. He (it is) who gives Mukti and atimukti (to the Devas).—149.

NOTE:—The answer that Yâjñavalkya gave is this. A sacrificer gets rid of the death if he worships Vâsudeva who is called Hotṛi, Agni (the fire) and Vâk (the speech). He is so called because He is within each of them. It is He, therefore, who is said to be performing their respective functions. In order to remove the doubt that Vâsudeva who is in different individuals (Hotṛi, Agni and Vâk) may be different gods, it has been said that Vâsudeva who is in speech is the same Vâsudeva who is in the Hotṛi; and Vâsudeva who is in speech is none but He who is in Agni (fire) and Vâsudeva who is in Agni (the fire) is the same as He who is in the Hotṛi.

MANTRA III. 1. 4.

याज्ञवल्क्येति होवाच यदिदꣳ सर्वमहोरात्राभ्यामाप्तꣳ सर्वमहोरात्राभ्यामभिपन्नं केन यजमानोऽहोरात्रयोराप्तिमतिमुच्यत इत्यध्वर्युणर्त्विजा चक्षुषाऽऽदित्येन चक्षुर्वै यज्ञस्याऽध्वर्युस्तद्यदिदं चक्षुः सोऽसावादित्यः सोऽध्वर्युः स मुक्तिः सातिमुक्तिः ॥ ४ ॥

उवाच Uvâcha, (Aśvala) said; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya—Oh, Yâjñavalkya. इदं Idam, this. सर्वं Sarvam, all; all the beings. यत् Yat, by whom. अहोरात्राभ्यां Ahorâtrâbhyâm, by day and night. आप्तं Âptam, got; seized, grasped. सर्वं Sarvam, all. अहोरात्राभ्यां Ahorâtrâbhyâm, by day and night. अभिपन्नं

Abhipannam, devoured; subject to: swallowed. केन Kena, by which means, by the aid of which Puruṣa. यजमानः Yajamânaḥ, the sacrificer: a pious man. अहोरात्रयोः Ahorâtrayoḥ, of day and night. आप्तिं Âptim, seizure; grasp. अतिमुच्यते Atimuchyate, gets himself liberated; gets rid of. इति Iti. ऋत्विजा Ritvijâ, the priest. अध्वर्युणा Adhvaryuṇâ, by the Adhvaryu. the priest proficient in Adhvaryu; Sankarśana who is in Adhvaryu. चक्षुषा Chakṣuṣâ, by the eye; Lord Sankarṣana who is in the eye. आदित्येन Âdityena, by the sun; Lord Sankarṣana who is in the sun. चक्षुः Chakṣuḥ, the eye; the Lord Sankarṣana in it. वै Vai, indeed. यज्ञस्य Yajñasya, of the sacrifice. अध्वर्युः Adhvaryuḥ, Adhvaryu; Lord Sankarṣana in him तद्यत् Tadyat, (He) who is so well-known. इदं Idam, this चक्षुः Chakṣuḥ, the eye; the Lord Sankarṣana in it. सः Saḥ, He. असौ Asau, this. आदित्यः Âdityaḥ, the sun; Lord Sankarṣana in the sun. सः Saḥ, He. अध्वर्युः Adhvaryuḥ, the priest; Lord Sankarṣana in him. सः Saḥ, He. मुक्तिः Muktiḥ, the giver of Mukti; the liberator. सा Sâ, She. अतिमुक्तिः Atimuktiḥ, the giver of absolute liberation; the giver of more bliss to the gods than to man.

4. (Aśvala asked again):—"Oh, Yâjñavalkya, since everything here is grasped by day and night (time), yea everything is swallowed by day and night, by what means is a pious man freed from the grasp of day and night (time)?"

Yâjñavalkya replied:—"It is by (means of the Lord Sankarṣana in the) Adhvaryu, priest; in the eye and in the sun." It is indeed, the (Lord Sankarṣana in the) eye that is the Adhvaryu of the sacrifice. He who is (in) the eye is verily who is (in) the sun and who is (in the) Adhvaryu. He (it is) who gives Mukti (to men), and Atimukti (to the Devas.)—150.

MANTRA III. 1. 5.

याज्ञवल्क्येति होवाच यदिदꣳ सर्वं पूर्वपक्षापरपक्षाभ्यामाप्तꣳ सर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नं केन यजमानः पूर्वपक्षापरपक्षयोराप्तिमतिमुच्यत इत्युद्गात्रर्त्विजा वायुना प्राणेन प्राणो वै यज्ञस्योद्गाता तद्योऽयं प्राणः स वायुः स उद्गाता स मुक्तिः सातिमुक्तिः ॥ ५ ॥

उवाच Uvâcha, (Aśvala) said; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. इदं Idam, this. सर्वं Sarvam, all; all the beings. यत् Yat, by

whom. पूर्वपक्षापरपक्षाभ्याम् Pûrvapakṣâparapakṣâbhyâm, by the light and dark halves of the lunar month; by bright fortnight and dark fortnight. आप्तं Âptam, got; seized. सर्वं Sarvam, all. पूर्वपक्षापरपक्षाभ्याम् Pûrvapakṣâparapakṣâbhyâm, by the light and the dark halves of the lunar month. अभिपन्नं Abhipannam, devoured; subject to. केन Kena, by which means; by the aid of which Puruṣa. यजमानः Yajamânaḥ, the sacrificer. पूर्वपक्षापरपक्षयोः Pûrvapakṣâparapakṣayoḥ, of the light and the dark halves of the lunar month; of the bright fortnight and the dark fortnight. आप्तिं Âptim, seizure; grasp. अतिमुच्यते Atimuchyate, gets himself liberated; gets rid of. इति Iti. ऋत्विजा Ritvijâ, the priest. उद्गात्रा Udgâtrâ, by the chanter of hymns; Lord Pradyumna who is in Udgâtṛi. वायुना Vâyunâ, by the wind; Lord Pradyumna in the vital air. प्राणेन Prâṇena, by Prâṇa Vâyu; Lord Pradyumna in it. प्राणः Prâṇaḥ, prâṇa; Lord Pradyumna in it. वै Vai, indeed. यज्ञस्य Yajñasya, of the sacrifice. उद्गाता Udgâtrâ, the chanter of hymns; Lord Pradyumna in him. तद्यः Tadyaḥ, (He) who is so well-known. अयं Ayam, this. प्राणः Prâṇaḥ, prâṇa; Pradyumna in it. सः Saḥ, He. वायुः Vâyuḥ, the vital air; Pradyumna in it. सः Saḥ, He. उद्गाता Udgâtâ, chanter of hymns; Pradyumna in Him. सः Saḥ, He. मुक्तिः Muktiḥ, the giver of mukti or liberation to men. सा Sâ, She. अतिमुक्तिः Atimuktiḥ, the giver of absolute liberation; the giver of more bliss to the Devas than to man.

5. (Aśvala) spoke thus:—"Oh, Yâjñavalkya, since everything here is grasped by the light and dark halves of the lunar month, yea swallowed by the light and dark halves of the lunar month, by what means is a pious man freed from the grasp of the light and dark fortnights?" (To him thus answered Yâjñavalkya)—"It is (through the Lord Pradyumna in the) Udgâtṛi priest; in the Vâyu and in Prâṇa. It is indeed, (the Lord in) the Prâṇa that is (in) the Udgâtṛi of the sacrifice, and He who is (in) the Prâṇa is indeed (in) the Vâyu in the Udgâtṛi. He (it is) who is the giver of Mukti to men and of Atimukti to the devas.—151.

MANTRA III. 1. 6.

याज्ञवल्क्येति होवाच यदिदमन्तरिक्षमनारम्बणमिव केनाक्रमेण यजमानः स्वर्गं लोकमाक्रमत इति। ब्रह्मणर्त्विजा मनसा चन्द्रेण मनो वै यज्ञस्य ब्रह्मा तद्यदिदं मनः सोऽसौ चन्द्रः स ब्रह्मा स मुक्तिः साऽतिमुक्तिरित्यतिमोक्षा; अथ संपदः ॥ ६ ॥

उवाच Uvâcha (Aśvala), said; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. यत् Yat, since. इदं Idam, this. अंतरिक्षं Antarikṣam, the sky; the space. अनारम्बणं Anâramvaṇam, without any stay; without any foundation, without any stair-case. इव Iva, as if. केन Kena, which; what sort of. आक्रमेण Âkrameṇa, by the pillar; by the means. यजमानः Yajamânaḥ, the sacrificer. स्वर्गं Svargam, the heaven. लोकं Lokam, the world. Here it means Mokṣa. आक्रमते Âkramate, approaches; gets. इति Iti. ऋत्विजा Ritvijâ, the priest. ब्रह्मणा Brahmaṇâ, by Brahmaṇ; by the Lord Aniruddha who is in the priest called Brahmaṇ. मनसा Manasâ, by the mind; Lord Aniruddha in it. चंद्रेण Chandrena, by the moon; Lord Aniruddha in it. मनः Manaḥ, the mind; Lord Aniruddha in it. वै Vai, indeed. यज्ञस्य Yajñasya, of the sacrifice. ब्रह्मा Brahmâ, Brahman; Lord Aniruddha in it. तद्यत् Tadyat, (It) who is so well-known. इदं Idam, this. मनः Manaḥ, the mind; Lord Aniruddha in it. सः Saḥ, He. असौ Asau, this. चंद्रः Chandraḥ, the moon; the Lord Aniruddha in it. सः Saḥ, He. ब्रह्मा Brahmâ, the priest called Brahmaṇ; the Lord Aniruddha in him. सः Saḥ, He. मुक्तिः Muktiḥ, the giver of Mukti or liberation. सा Sâ, She. अतिमुक्तिः Atimuktiḥ, the giver of absolute liberation; the giver of more bliss to the gods than to man. इति Iti. अतिमोक्षः Atimokṣaḥ, the chapter on the means of attaining Mokṣa.

6. (Aśvala) questioned thus:—"Oh, Yâjñavalkya, this sky is as if without any support by what ladder then does a pious man get to that heaven world." (Yâjñavalkya replied):—"It is by (the help of the Lord Aniruddha in the) priest called Brahmaṇ, by (the same lord in) the mind and by (Him in) the moon. It is indeed, the (Lord Aniruddha in) mind who is (in) the Brahmaṇ of the sacrifice, and He who is in the mind is verily the same who is in the moon and in the Brahmaṇ priest. He (it is) who is the giver of Mukti to men and of Atimukti to the devas.—152.

Here ends the chapter on the means of attaining Mokṣa.

MANTRA III. 1. 7.

याज्ञवल्क्येति होवाच कतिभिरयमद्यर्ग्भिर्होतास्मिन्यज्ञे करिष्यतीति। तिसृभिरिति। कतमास्तास्तिस्र इति। पुरोऽनुवाक्या च याज्या च शस्यैव तृतीया। किं ताभिर्जयतीति। यत्किंचेदं प्राणभृदिति ॥ ७ ॥

अथ Atha, next. संपदः Sampadaḥ, on the means of attaining wealth or prosperity, or achievements. उवाच Uvâcha, (Aśvala) said; asked. ह Ha. इति

Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yajñavalkya. कतिभिः Katibhiḥ, how many. ऋग्भिः Rigbhiḥ, by the Rik mantras. अयं Ayam, this. होता Hotâ, Hotṛi; the priest called Hotṛi. अद्य Adya, to-day. अस्मिन् Asmin, in this. यज्ञे Yajñe, in the sacrifice. करिष्यति Kariṣyati, will perform the praise. इति Iti. तिसृभिः Tisṛibhiḥ, by three (of the Riks). इति Iti. कतमाः Katamâḥ which. ताः Tâḥ, those. तिस्रः Tisraḥ, three. इति Iti. पुरोऽनुवाक्या Puronuvâkyâ, those Riks which are to be chanted before the sacrifice. च Cha. याज्या Yâjyâ, those Riks which are to be chanted for the sacrifice. च Cha, and. शस्या Sasyâ, those Riks which are to be chanted for the sake of praise. एव Eva, only. तृतीया Tṛitîyâ, the third. किं Kim, what. ताभिः Tâbhiḥ, by those Riks; by the Lord Vâsudeva who presides in these Riks. जयति Jayati, obtains; gets. इति Iti. यत्किंच Yatkiñcha, everything, whatever. इदं Idam, this. प्राणभृत् Prâṇabhṛit, bears life; animated with life. इति Iti.

7. Next is on the means of attaining prosperity. (Aśvala) asked thus:—"Oh, Yâjñavalkya, by how many Ṛiks must this Hotṛi priest perform the praise to-day in this sacrifice?" (He replied):—"By three." "What are those three?" "Those called Puronuvákya, Yâjyâ, and thirdly the group of Ṛiks called Sasyâ,—these only"—"What does he conquer by them?" (Yâjñavalkya answered)—"Everything whatever of this world that has life."—153.

MANTRA III. 1. 8.

याज्ञवल्क्येति होवाच कत्ययमद्याध्वर्युरस्मिन्यज्ञ आहुतीर्होष्यतीति। तिस्र इति। कतमास्तास्तिस्र इति। या हुता उज्ज्वलन्ति, या हुता अतिनेदन्ते, या हुता अधिशेरते। किं ताभिर्जयतीति। या हुता उज्ज्वलन्ति देवलोकमेव ताभिर्जयति दीप्यत इव हि देवलोको। या हुता अतिनेदन्ते पितृलोकमेव ताभिर्जयत्यतीव हि पितृलोको। या हुता अधिशेरते मनुष्यलोकमेव ताभिर्जयत्यध इव हि मनुष्यलोकः ॥ ८ ॥

flames as it were very (m

उवाच Uvâcha (Aśvala) said; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. अयं Ayam, this. अध्वर्युः Adhvaryuḥ, the priest called Adhvaryu. अद्य Adya, to-day. अस्मिन् Asmin, this. यज्ञे Yajñe, in the sacrifice. कति Kati, how many. आहुतीः Âhutîḥ, oblations. होष्यति Hoṣyati, will offer; will throw into the fire. इति Iti. तिस्रः Tisraḥ, three. इति Iti. कतमाः Katamâḥ, which. ताः Tâḥ, these. तिस्रः Tisraḥ, three. इति Iti. याः Yâḥ, those consisting of samit and ghee. हुताः Hutâḥ,

being offered; when poured into the fire. उज्ज्वलंति Ujjvalanti, burn upwards; flame up. याः Yâḥ, those consisting of flesh हुताः Hutâḥ, being offered into the fire. अतिनेदंते Atinedante, make great noise. याः Yâḥ, those consisting of milk, soma, &c. हुताः Hutâḥ being offered into the fire. अधिशेरते Adhiśerate, go downwards: flow down. किं Kim, what. ताभिः Tâbhiḥ, by them. जयति Jayati, conquers (the sacrificer). इति Iti. याः Yâḥ, those oblations. हुताः Hutâḥ, being offered; being poured into the fire. उज्ज्वलंति Ujjvalanti, burn upwards; flame up ताभिः Tâbhiḥ, by them. देवलोकम् Devalokam, the world of Devas. एव Eva, only. जयति Jayati, conquers. हि Hi, because. देवलोकः Devalokaḥ, the world of Devas. दीप्यते Dîpyate, shines. (The root दिव means to shine also). इव Iva, as it were. याः Yâḥ, those oblations. हुताः Hutâḥ, offered; being poured into the fire. अतिनेदंते Atinedante, make great noise. ताभिः Tâbhiḥ, by them. पितृलोकम् Pitṛilokam, the world of the Pitṛis. एव Eva, only. जयति Jayati, conquers हि Hi, because. पितृलोकः Pitṛilokaḥ, the world of the Pitṛis (Fathers). अति Ati, noisy. इव Iva, as it were. याः Yâḥ, those oblations. हुताः Hutâḥ, being offered. अधिशेरते Adhiśerate, flow downwards to the earth. ताभिः Tâbhiḥ, by them. मनुष्यलोकम् Manuṣyalokam, the world of man. एव Eva, only. जयति Jayati, conquers. हि Hi, because. मनुष्यलोकः Manuṣyalokaḥ, the world of man. अधः Adhaḥ, down; below. "Below" in comparision with the worlds of the Gods and Fathers; but yet higher than hell, &c. इव Iva, as it were.

8. (Aśvala) asked thus:—"Oh, Yâjñavalkya, how many will be the number of oblations that the Adhvaryu will offer to-day in this sacrifice?" "Three." "Which are these three?" "Those which on being offered flame upwards; those which on being offered make a great noise; and those which when offered, flow downwards"—(replied Yâjñavalkya). "What is conquered by them?" "The Shining World does he conquer by those oblations which on being thrown into the fire flame upwards; for the world of the Devas is as it were always shining. The world of the Pitṛis (Fathers) does he conquer by those oblations which on being thrown into the fire make a great noise; for, the world of the Pitṛis is as it were full of great noise. The world of man does he conquer by those oblations which on being thrown into the fire flow down to the earth; for the world of man is comparatively below (lower than the two former)"—replied Yâjñavalkya.—154.

NOTE:—The world of the Fathers is said to be noisy; other mantras there are such as आस्फोटयंति पितरः।

MANTRA III. 1. 9.

याज्ञवल्क्येति होवाच कतिभिरयमद्य ब्रह्मा यज्ञं दक्षिणतो देवताभिर्गोपायतीत्येकयेति। कतमा सैकेति। मन एवेत्यनन्तं वै मनोऽनन्ता विश्वेदेवा अनन्तमेव स तेन लोकं जयति ॥ ९ ॥

उवाच Uvâcha, (Aśvala) said; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. अयं Ayam, this. ब्रह्मा Brahmâ, the priest called Brahmaṇ. दक्षिणतः Dakṣiṇataḥ, on the right side; on his seat to the right. कतिभिः Katibhiḥ, by how many. देवताभिः Davatâbhiḥ, by the deities. अद्य Adya, to-day. यज्ञं Yajñam, the sacrifice. गोपायति Gopâyati, will protect. इति Iti. एकया Ekayâ, by one. इति Iti. कतमा Katamâ, which. सा Sâ, that. एका Ekâ, one. इति Iti. मनः Manaḥ, the mind; Chaturmukha the presiding deity of the mind. एव Eva, only. इति Iti. अनंतं Anantam, infinite. वै Vai, indeed. मनः Manaḥ, the mind; Chaturmukha the presiding deity of the mind. अनंताः Anantâḥ, infinite; numberless. विश्वेदेवाः Viśvedevâḥ, Viśvedevas; world-rulers in each of whom there is a Chaturmukha to preside. Each Deva being in charge of a Viśva or universe. The logos of a world system. तेन Tena, by it; by him; by the mind; *i.e.*, by Chaturmukhaḥ, *i.e.*, by Pradyumna who is in Chaturmukha. सः Saḥ, He; the priest Brahmaṇ. अनंतं Anantam, of Ananta which is one of the names of the Lord Viṣṇu. लोकं Lokam, world. एव Eva, certainly. जयति Jayati, conquers.

9. (Aśvala) asked thus :—"Oh, Yâjñavalkya, by how many deities will this priest who is called Brahma and who is seated on the right side, protect this sacrifice to-day?" "By only one." "And which is that one?" "It is the mind only." "Infinite is indeed the mind; for numberless are the Viśvadevas. It is through him the mind (*i.e.*, through Pradyumna) that he (the priest Brahmaṇ) certainly conquers the Anantaloka,—the world of the Lord Viṣṇu.—155.

MANTRA III. 1. 10.

याज्ञवल्क्येति होवाच कत्ययमद्योद्गाताऽस्मिन्यज्ञे स्तोत्रिया स्तोष्यतीति। तिस्र इति। कतमास्तास्तिस्र इति। पुरोऽनुवाक्या च याज्या च शस्यैव तृतीया। कतमास्ता या अध्यात्ममिति। प्राण एव पुरोऽनुवाक्याऽपानो याज्या व्यानः शस्या किं ताभिर्जयतीति पृथिवीलोकमेव पुरोनुवाक्यया जयत्यन्त-

रित्तलोकं याज्यया द्युलोकः शस्यया ततो ह होताश्वल उपरराम ॥ १० ॥

इति प्रथमं ब्राह्मणम् ॥ १ ॥

उवाच Uvâcha, (Aśvala) said; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Oh, Yâjñavalkya. अयम् Ayam, this. उद्गाता Udgâtâ, the priest who chants the hymns. कति Kati, how many. स्तोत्रिया Stotriyâ, hymns of praise; the Riks that are set apart for being chanted. अद्य Adya, to-day. अस्मिन् Asmin, in this. यज्ञे Yâjñe, in the sacrifice. स्तोष्यति Stoṣyati, will chant by way of praising. इति Iti. तिस्रः Tisraḥ, three. इति Iti. कतमाः Katamâḥ, which. ताः Tâḥ, these. तिस्रः Tisraḥ, three. इति Iti. पुरोऽनुवाक्या Puronuvâkyâ, those to be recited before the sacrifice called Puronuvâkyâ. च Cha. याज्या Yâjyâ, those which are to be chanted for the sacrifice. च Cha, and. शस्या Śasyâ, those which are to be chanted for the sake of praise. एव Eva, only. तृतीया Tritîyâ, the third. कतमाः Katamâḥ, which. ताः Tâḥ, those. याः Yâḥ, those. अध्यात्मं Adhyâtmam, the presiding deities. इति Iti. प्राणः Prâṇaḥ, the Prâṇa Vâyu: Lord Aniruddha who is in the Prâṇa. एव Eva, only. पुरोऽनुवाक्या, Puronuvâkyâ, the group of Riks which are to be chanted before the sacrifice. अपानः Apânaḥ, the Apâna Vâyu; Lord Aniruddha who is in Apâna. याज्या Yâjyâ, the group of riks which are to be chanted for the sacrifice. व्यानः Vyânaḥ, the Vyânâ Vâyu; Lord Aniruddha who is in Vyâna. शस्याः Śasyâḥ, the group of riks which are to be chanted for the praise. ताभिः Tâbhiḥ, by those gods. किं Kim, what. जयति Jayati, conquers. इति Iti. पुरोऽनुवाक्यया Puronuvâkyayâ, by the group of Sâmas called Puronuvâkyâ; by the deity thereof. पृथिवीलोकम् Prithivîlokam, the world of the earth. जयति Jyati, conquers. याज्यया Yâjyayâ, by the group of Sâmas called Yâjyâ; by the deity thereof. अंतरिक्षलोकम् Antarikṣalokam, the world of the sky. शस्यया Śasyayâ, by the group of Sâmas called Śasyâ; by the deity thereof. द्युलोकम् Dyulokam, the world of heavens. ततः Tataḥ, then. होता Hotâ, the Hotri of the king. अश्वलः Aśvalaḥ, Aśvala by name. उपरराम Upararâma, stopped; stopped from putting further questions.

10. (Aśvala) asked this:—"Oh, Yâjñavalkya, how many are the hymns of praise that the priest Udgâtâ of this sacrifice will set to music to-day?" 'Three,"—was the reply. "Which those three?" (asked Aśvala). "Those that are called Puronuvâkyâ, those that are called Yâjyâ,—and the third those that are called Sasyâ," (said Yâjñavalkya in reply). "Which are the presiding deities of these?" (asked Aśvala). "It is Prâṇa (the Lord Aniruddha in Prâṇa) who is in Puronuvâkyâ; it is Apâna (Aniruddha in it) who is in Yâjyâ; it is Vyâna (Lord Aniruddha in it) who is in Śasyâ," (such was the reply). "What does he the Udgâta conquer

by them ?"—asked Aśvala. "He conquers the world of the earth by Puronuvâkyâ, the world of the sky by Yâjya and the world of heavens by Śasyâ"—replied Yâjñavalkya). Then did Aśvala, the Hotṛi, stop from putting further questions. —156.

Here ends the Aśvala Brâhmaṇam.

MADHVA'S COMMENTARY.

The sacrificer who worships the Lord Viṣṇu, the giver of Mukti, in the Hotṛi, in the sacrificial fire, and in speech, or in the sun, in Adhvaryu, and in the eye, is sure to attain Mukti. Such a worshipper is higher than the others who do not worship the Lord in this way, even though they be Mukta Puruṣas. He who worships the Lord in Udgâtṛi, in Vâyu and in Prâṇa, always sees Viṣṇu before his eyes as a Full Moon showering greater and greater bliss. Easily does he go to the world of Viṣṇu, without doubt—he who worships the Lord in the Maṇas, in the priest called Brahmâ and in Śeṣa. The terms Hotṛi, Agni, &c., are all primarily the names of Viṣṇu; and secondarily they have come to mean the priest called Hotṛi ; the sacred fire, &c., by their relationship to the Lord : for it is Viṣṇu Himself who performs the functions of the Hotṛi, &c., through them. Therefore, it has been said in the Śruti (Upaniṣad) that Hotṛi, Agni (fire) and Vâk (speech) are all one and the same. But in the four different groups each consisting of three, Viṣṇu is to be worshipped in the four different forms such as Vâsudeva, &c. That is to say in the first group consisting of Hotṛi, Agni and Vâk, Viṣṇu is worshipped in the form of Vâsudeva; and in the second group consisting of Adhvaryu, chakṣu and Âditya, He is worshipped in the form of Saṅkarṣana. In the third group consisting of Udgâtṛi, Vâyu and Prâṇa, He is worshipped in the form of Pradyumna, and in the fourth group consisting of Brahmaṇ, mind and Chandra, He is worshipped in the form of Aniruddha He who worships Viṣṇu in this way, prescribed in the Śrutis, finds no delay in attaining Mukti. As the Great Lord Viṣṇu gives Mukti He is also said to be Mukti (the saviour). He is also called Atimukti because He gives greater amount of bliss to the Mukta Devas than to Mukta men. This form of worship is meant for the Devas, and not primarily for men, (it is too high for them). The Devas and yogins only are fit to worship the Lord in this way, because the Lord is Ati-Mukti, the Giver of higher bliss to Devas and yogins. He, who worships the Lord in the Ṛiks Puronuvâkyâ (**पुरोनुवाक्या**), Yâjyâ (**याज्या**) and Śasyâ, gets mastery undoubtedly

over all that have life. He who worships the Lord in the Âhutis (आहुति) or oblations that burn upwards, or that make noise or that melt downwards on being thrown into the fire, gets through the favour of Puruṣottama mastery over all the worlds. Brahmâ who is the presiding deity of mind, is present in all the devas. To the Ananta-loka or to the Eternal World of Viṣṇu does he go who worships the one Lord Viṣṇu in the priest called Brahmâ, in the mind and in the Devas. Viśvadevas are called Ananta because they possess a knowledge of infinite (ananta) worlds; and because they enjoy the infinite bliss of Mokṣa. They are called Ananta also, because they worship the Lord Viṣṇu under His designation of Ananta. He who worships the one and the same Lord Hari through the Puronuvâkyâ, Yâjyâ and Sasyâ hymns obtains pervasion in all worlds. Prâṇa, Apâna and Vyâna are the respective deities of these three kinds of hymns. By so worshipping one obtains the Lord Hari who pervades all the worlds. The four forms of Viṣṇu, namely Vâsudeva, Saṅkarṣana, Pradyumna and Aniruddha are also included in this worship. This form of worship is called Sampat (संपत्) because it gives the devas their deva-hood; as well as because it gives a special form of enjoyment in Mukta condition. It has been said that this form of worship is fit for the devas only, men are not entitled to it. The only result that men can derive from the knowledge of this form of worship is that their merit or intrinsic worth will be a little more enhanced. This it is in Parama Sruti.

Here ends the Aṣvala Brahmaṇam.

अथ आर्तभाग-ब्राह्मणम् ।

MANTRA III. 2. 1.

अथ हैनं जारत्कारव आर्तभागः पप्रच्छ याज्ञवल्क्येति होवाच कति ग्रहाः कत्यतिग्रहा इत्यष्टौ ग्रहा अष्टावतिग्रहा इति/ये तेऽष्टौ ग्रहा अष्टावतिग्रहाः कतमे त इति ॥ १ ॥

अथ Atha, then. आर्तभाग: Ârtabhâgaḥ, Ârtabhâga by name or the son of Ritabhaga. जारत्कारव: Jâratkâravaḥ, born from the family of Jaratkâru. एनं Enam, Him. पप्रच्छ Paprachchha, asked. ह Ha. उवाच Uvâcha, (Ârtabhâga) said. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. कति Kati, how many. ग्रहा: Grahâḥ, organs or senses. Those that take or carry the objects of sense. (From ग्रह graha take or carry + अ affix—those who). कति Kati, how many. अतिग्रहा: Atigrahâḥ, objects of perception. Those that bind the Indriyas towards their own

selves. इति Iti. अष्टौ Aṣṭau, eight in number. ग्रहाः Grahâḥ, the organs of sense; Indriyas. अष्टौ Aṣṭau, eight. अतिग्रहाः Atigrahâḥ, the objects of sense. इति Iti. ये Ye, those. ते Te, just mentioned. अष्टौ Aṣṭau, eight. ग्रहाः Grahâḥ, the Indriyas; the organs. अष्टौ Aṣṭau, eight. अतिग्रहाः Atigrahâḥ, the objects of sense. ते Te, they. कतमे Katame, which; what. इति Iti.

1. Then the son of Ṛitabhâga, born in the family of Jaratkâru, asked him. "Yâjñavalkya," said he, "How many are the organs and how many their objects.?" There are eight organs and eight are their objects" replied Yâjña-valkya. "What are those eight organs and those eight objects.?"—157.

MANTRA III. 2. 2.

It should be गन्धेन here

प्राणो वै ग्रहः सोपानेनातिग्राहेण गृहीतोऽपानेन हि गन्धाञ्जिघ्रति ॥ २ ॥

प्राण: Prâṇaḥ, the smell; the organ of smell. वै Vai, indeed. ग्रह: Grahaḥ, an organ: or grasper. स: Saḥ, He. अपानेन Apânena, by smell which thinks itself one with scent. अतिग्रहेण Atigraheṇa, the object or the grasped. गृहीत: Gṛihîtaḥ, (is) captured; is drawn towards the scent its object. हि Hi, because. अपानेन Apânena, owing to the smell (scent). गंधान् Gandhân, various kinds of scent. जिघ्रति Jighrati, (a man) smells.

2. Smell is an organ. It is drawn by the Apâna (or scent) its object. (A man) smells various kinds of scents by the organ of smell (when it thinks itself one with scent):—158.

MANTRA III. 2. 3.

वाग्वै ग्रहः स नाम्नातिग्राहेण गृहीतो वाचा हि नामान्यभिवदति ॥ ३ ॥

वाक् Vâk, speech. वै Vai, indeed. ग्रह: Grahaḥ, an organ. स: Saḥ, He. नाम्ना Nâmnâ, by the names; by the words. अतिग्रहेण Atigraheṇa, the object गृहीत: Gṛihîtaḥ, (is) captured: is drawn towards the words its objects. हि Hi, it is well-known. वाचा Vâchâ, by the organ of speech. नामानि Nâmâni, various kinds of names or words. अभिवदति Abhivadati, (a man) speaks.

3. Speech is an organ. It is drawn by names or words its objects. (A man) speaks various kinds of names (or words) by the organ of speech.

MANTRA III. 2. 4.

जिह्वा वै ग्रहः स रसेनातिग्राहेण गृहीतो जिह्वया हि रसान्विजानाति ॥ ४ ॥

जिह्वा Jihvâ, the tongue. वै Vai, indeed. ग्रहः Grahaḥ, an organ. सः Saḥ, He. रसेन Rasena, by taste. अतिग्रहेण Atigraheṇa, the object. गृहीतः Grihîtaḥ, (is) captured; is drawn towards the taste. हि Hi, it is well-known. जिह्वया Jihvayâ, by the tongue. रसान् Rasân, various kinds of tastes. विजानाति Vijânâti, (a man) knows.

4. The tongue is an organ. It is drawn by taste to its object. (A man) knows various kinds of tastes by the tongue.—159.

MANTRA III. 2. 5.

चक्षुर्वै ग्रहः स रूपेणातिग्राहेण गृहीतश्चक्षुषा हि रूपाणि पश्यति ॥ ५ ॥

चक्षुः Chakṣuḥ. वै Vai, indeed. ग्रहः Grahaḥ, an organ. सः Saḥ, He. रूपेण Rûpeṇa, by sight, by colour. अतिग्रहेण Atigraheṇa, by the objet. गृहीतः Gṛihîtaḥ, (is) captured; is drawn towards the sight. हि Hi, it is well-known. चक्षुषा Chakṣuṣâ, by the eye. रूपाणि Rûpâṇi, various kinds of sights; the colours. पश्यति Paśyati (a man) sees.

5. The eye is an organ. It is drawn by the sight its object. It is well-known that a man sees various kinds of sights or colours by the eye.—160.

MANTRA III. 2. 6.

श्रोत्रं वै ग्रहः स शब्देनातिग्राहेण गृहीतः श्रोत्रेण हि शब्दाञ्छृणोति ॥ ६ ॥

श्रोत्रं Śrotram, the ear. वै Vai, indeed. ग्रहः Grahaḥ, an organ. सः Saḥ, He. शब्देन Śabdena, by the sound. अतिग्रहेण Atigraheṇa, the object. गृहीतः Gṛihîtaḥ (is) captured; is drawn towards the sound. हि Hi, it is well-known. श्रोत्रेण Śrotreṇa, by the ear. शब्दान् Śabdân, various kinds of sounds. शृणोति Śṛiṇoti, (a man) hears.

6. The ear is an object. It is drawn by the sound its object. It is well-known that (a man) hears various kinds of sounds by the ear.—161.

MANTRA III. 2.7.

मनो वै ग्रहः स कामेनातिग्राहेण गृहीतो मनसा हि कामान्कामयते ॥ ७ ॥

मनः Manaḥ, the mind. वै Vai, indeed. ग्रहः Grahaḥ, an organ. सः Saḥ it. कामेन Kâmena, by desire. अतिग्रहेण Atigraheṇa, the object. गृहीतः Gṛihîtaḥ (is)

captured; is drawn towards the desire. हि Hi, it is well-known मनसा Manasâ, by the mind. कामान् Kâmân, various kinds of desires. कामयते Kâmayate, desires.

7. The mind is an organ. It is drawn by desire its objects. It is well-known that (a man) evolves various kinds of desires by the mind. 162.

MANTRA III. 2. 8.

हस्तौ वै ग्रहः स कर्मणातिग्राहेण गृहीतो हस्ताभ्याꣳ हि कर्म करोति ॥ ८ ॥

हस्तौ Hastau, the two hands वै Vai, indeed ग्रहः Grahaḥ, an organ. सः Saḥ, He; it. कर्मणा Karmaṇâ, by action. अतिग्रहेण Atigraheṇa, by the object. गृहीतः Gṛihîtaḥ (is captured; is drawn towards the action. हि Hi, it is well-known. हस्ताभ्यां Hastâbhyâm by two hands. कर्म Karma, various kinds of actions. करोति Karoti, performs.

8. The two hands are an organ. It is drawn by the action its object. It is well-known that (a man) performs various kinds of actions by the two hands. 163.

MANTRA III. 2. 9.

त्वग्वै ग्रहः स स्पर्शेनातिग्राहेण गृहीतस्त्वचा हि स्पर्शान्वेद यत इत्येतेऽष्टौ ग्रहा अष्टावतिग्रहाः ॥ ९ ॥

त्वक् Tvak, the skin. वै Vai, indeed. ग्रहः Grahaḥ, an organ. सः Saḥ He; it. स्पर्शेन Sparśena, by touch. अतिग्रहेण Atigraheṇa, the object. गृहीतः Gṛihîtaḥ (is) captured; is drawn towards the touch. हि Hi, it is well-known. त्वचा Tvachâ, by the skin. स्पर्शान् Sparsân, various kinds of touches. वेदयते Vedayate, knows; feels. इति Iti. एते Ete, these. अष्टौ Aṣṭau, eight. ग्रहाः Grahâḥ, organs. अष्टौ Aṣṭau, eight. अतिग्रहाः Atigrahâḥ, the objects of sense.

9. The skin is an organ. It is drawn by the touch its objects. It is well-known that (a man) feels various kinds of touches by the skin. These are the eight organs and their eight objects. 164.

MANTRA III. 2 10.

याज्ञवल्क्येति होवाच यदिदꣳ सर्वं मृत्योरन्नं । का स्वित्सा देवता यस्या मृत्युरन्नमित्यग्निर्वै मृत्यु सोऽपामन्नमप पुनर्मृत्युं जयति ॥ १० ॥

उवाच Uvâcha, (Ârtabhâga) asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. यत् Yat, it is. इदं Idam (1) this. (2) just said. This mantra

has two interpretations; they are marked by (1) and (2) सर्वं; (1) all that we see hear, &c. (2) all the Indriyas and the objects. मृत्योः Mṛityoḥ, of death. अन्नं Annam, food. कास्वित् Kâsvit, which. सा Sâ, that. देवता Devatâ, God. यस्याः Yasyâḥ, whose. मृत्युः Mṛityuḥ, death. अन्नं Annam, food. इति Iti. अग्निः Agniḥ, (1) fire; (2) the Chaturmukha who is in fire. वै Vai, indeed. मृत्युः Mṛityuḥ, death. सः Saḥ, He; (1) Agni; (2) Chaturmukha. अपाम् Apâm, (1) of the sun, because अप् is the term which is applied to all the gods; or because like Varuṇa the sun is also अभिमानि देवता of the waters; for the inferiors sometimes think themselves to be superiors. (2) Of the Lord Viṣṇu who protects all. From आ+पा, to protect. अन्नं Annam, food. पुनः Punaḥ, repeated. मृत्युं Mṛityum, death. अपजयति Apajayati, conquers; avoids.

10. (Ârtabhâga) asked thus:—"Oh, Yâjñavalkya, it is a fact that all this (world) is food to death, which is that god whose food is Death?" (Yâjñavalkya replied):—"Agni (fire) is indeed, Death; he is food to the sun. Repeated death does he conquer who knows this."—165.

OR

10. "Oh, Yâjñavalkya, it is a fact that the senses and their objects are all subject to death; which is that god to whom death is subject?" "The Chaturmukha who is in fire is indeed death; he is subject to Viṣṇu, the protector. Repeated Death does he avoid who knows this."—165.

MANTRA III. 2. 11.

याज्ञवल्क्येति होवाच यत्राऽयं पुरुषो म्रियत उदस्मात्प्राणाः क्रामन्त्याहो ३ नेति नेति होवाच याज्ञवल्क्योऽत्रैव समवनीयन्ते स उच्छ्वयत्याध्मायत्याध्मातो मृतः शेते ॥११॥

उवाच Uvâcha (Ârtabhâga), asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. यत्र Yatra, when. अयं Ayam, this. पुरुषः Puruṣaḥ, the man; the man who has got Brahmajñâna by the worship of Âtman; a Mukta Puruṣa. म्रियते Mṛiyate, dies. अस्मात् Asmât, from this man; from the body of the man who has got Brahmajñâna. प्राणाः Prâṇâḥ, the Indriyas, such as speech, &c. उत्क्रामंति Utkrâmanti, ascend; leave. अहो Aho, or. न Na, not; do not. इति Iti. न Na, not; do not. इति Iti. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. अत्र Atra, in the body. एव Eva, certainly. समवनीयंते Samavanîyante, remain. सः Saḥ, He; the man who acquired Brahmajñâna. उच्छ्वयति Uchchhayati, swells. आध्मायति Âdhmâyati, is filled with external wind. आध्मातः Âdhmâtaḥ, being filled with external wind. मृतः Mṛitaḥ, motionless. शेते Śete, lies; sleeps.

11. (Ârtabhâga) asked thus :—" Oh, Yâjñavalkya, when this man,—(the man who has got Brahmajñâna by the worship of Âtman)—dies, do his Indriyas like Prâṇa, &c., go out of his body ? or do they not ?" Yâjñavalkya replied —" No, they certainly remain in it. He swells, is filled with external wind, becomes motionless and lies (unconscious)." 166.

NOTE :—The question is whether a wise man,—the man who has got Brahmajñâna—leaves his body through the Brahmanâdî, or lives here till the dissolution of his body. The answer that Yâjñavalkya gave, amounts to this :—The wise man does not, immediately after his acquiring Brahmajñâna, leave the body through the Brahmanâdî ; but retains his body in order to reap the fruits of his past actions, and experiences all sorts of changes that his body is subject to as the consequence of his former deeds. This done he leaves it. But in Khaṇḍhârtha it has been thus explained—" No " said Yâjñavalkya ; meaning thereby that the wise man together with his Indriyas, &c., does not go out through the Brahmanâdî, but he goes out by one of the doors—such as the eye, the ear, &c. The sentence अत एव स मवनी यन्ते has been explained, in the Khaṇḍârthain three ways.

(1) अत-जीवमादायगच्छति विष्णौ When the Lord takes the Jîva of the wise man and goes away, समवनीयंते देहमुत्सृज्य-तमनुयांति the Prâṇas, &c., leave the body and follow Him. This part of the answer speaks of the Indriyas—such as speech, &c. These Indriyas follow the Lord Viṣṇu when He takes the Jîva (soul) of the wise man along with Him.

(2) अत-अनेन By Him ; by Viṣṇu. समवनीयंते-स्वसहायेन नीयंते—Are taken along with the Lord Himself ; so the sentence means—the Lord Viṣṇu takes the Indriyas along with Him when He takes away the Jîva (soul) of the wise man.

(3) अत स्वमूलरूपाग्न्यादौ एव To Agni, &c., that are the origin of the Indriyas. समवनीयंते देहमुत्सृज्य तान्प्रतिगच्छति Leave the body and go towards them. The meaning of the sentence is this. The Indriyas leave the body of the wise man and go back to Agni, &c., in whom they had their origin.

MANTRA III. 2. 12.

याज्ञवल्क्येति होवाच यत्रायं पुरुषो म्रियते किमेनं न जहातीति।नामेत्यनन्तं वै नामानन्ता विश्वे देवा अनन्तमेव स तेन लोकं जयति ॥ १२ ॥

उवाच Uvâcha, asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñvalkya, Oh, Yâjñavalkya. यत्र Yatra, when. अयं Ayam, this. पुरुषः Puruṣaḥ, the man who has the knowledge of Brahmaṇ. म्रियते Mriyate, dies and therefore becomes Mukta or liberated. किं Kim, what. एनं Enam, Him. न Na, not. जहाति Jahâti, leaves. इति Iti. नाम Nâma, the names. इति Iti. अनंतम् Anantam, infinite ; without end. वै Vai, indeed. नाम Nâma, the name. अनंताः Anantâḥ, infinite. विश्वेदेवाः Viś-vedevâḥ, Visvedevas. अनंतं Anantam, infinite ; of Viṣṇu, whose name is Ananta. लोकं Lokam, the world. एव Eva, certainly. सः Saḥ, He. तेन Tena, by that ; by that name. जयति Jayati, conquers.

12. (Ârtabhâga) asked thus:—"Oh Yâjñavalkya, when this man (the man who has attained Mukti) dies, what is it that does not leave him?" "It is the name," (answered Yâjñavalkya). "Infinite is indeed the name, infinite are the Viśvadevas, it is the world of the Lord Ananta that He conquers by that name.—"167.

MANTRA III. 2. 13.

याज्ञवल्क्येति होवाच यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वातं प्राणश्चक्षुरादित्यं मनश्चन्द्रं दिशः श्रोत्रं पृथिवीꣳ शरीरमाकाशमात्मौषधीर्लोमानि वनस्पतीन्केशा अप्सु लोहितं च रेतश्च निधीयते क्वायं तदा पुरुषो भवतीत्याहर सोम्य हस्तमार्तभागावामेवैतस्य वेदिष्यावो न नावेतत् स जन इति तौ होत्क्रम्य मन्त्रयांचक्राते तौ ह यदूचतुः कर्म हैव तदूचतुरथ यत्प्रशशꣳसतुः कर्म हैव तत्प्रशशꣳसतुः पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति ततो ह जारत्कारव आर्तभाग उपरराम ॥ १३ ॥

इति द्वितीयं ब्राह्मणम् ॥ २ ॥

उवाच Uvâcha, (Ârtabhâga) asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, O, Yâjñavalkya. यत्र Yatra, when. अस्य Asya, this. मृतस्य Mritasya, dead. पुरुषस्य Puruṣasya, of the man who has attained Mukti. वाक् Vâk, the organ of speech. अग्निं Agnim, the fire; the god of fire. अपि Api, even. एति Eti, goes to. प्राणः Prâṇaḥ, the vital airs. वातं Vâtam, to the Vâyu. चक्षुः Chakṣuḥ, the eye. आदित्यं Âdityam, to the sun. मनः Manaḥ, the mind. चंद्रं Chandram, to the moon. श्रोत्रम् Śrotram, the ear. दिशः Diśaḥ, to the quarters. शरीरं Śarîram, the body. पृथ्वीं Prithivîm, to the earth. आत्मा Âtmâ, the Paramâtman within the heart of hearts. आकाशं Âkâśam, to the Paramâtman spread outside. लोमानि Lomâni, the hairs of the body. औषधीः Auṣadhiḥ, to the annual herbs. केशाः Keśâḥ, the hairs of the head. वनस्पतीन् Vanaspatin, to the trees. लोहितं Lohitâm, the blood. च Cha. रेतः Retaḥ, the semen. च Cha, and. अप्सु Apsu, to the waters. निधीयते Nidhîyate, gets to; becomes one with; goes back and becomes one with that from which it originated. अयं Ayam, this; the Mukta or liberated. पुरुषः Puruṣaḥ, the man. क्व Kva, where. भवति Bhavati, is; remains इति Iti. सोम्य Somya, gentle one. हस्तम् Hastam, your hand. आहर Âhara, give me. आर्तभाग Ârtabhâga, O, Ârtabhâga. आवाम् Âvâm, we two. एव Eva, only. एतस्य Etasya, this. वेदिष्यावः Vediṣyâvaḥ, shall

know; shall take to each other. नौ Nau, from us two. एतत् Etat, this matter (mysterious knowledge as it is). स जनः Sa janaḥ unfit person. न Na, not; (shall not know.) इति Iti. तौ Tau, they both; Yajñavalkya and Ârtabhâga. उत्क्रम्य Utkramya, going out. मंत्रयांचक्राते Mantrayâñchakrâte, spoke to each other; made the discussion. ह Ha. तौ Tau, they both. यत् Yat, what. ऊचतुः Uchatu, said to one another. ह Ha. कर्म Karma, it is karma, the Lord action; the Lord so called because He gives the Jîvas the fruit of the actions they perform. एव Eva, only. ह Ha. तत् Tat, that; Him. ऊचतुः Uchatuḥ, they said. अथ Atha, and. यत् Yat, what. प्रशशंसतुः Praśaśamsatuḥ, they praised. कर्म Karma, the Lord Karma. एव Eva, only. ह Ha. तत् Tat, that; Him. प्रशशंसतुः Praśaśamsatuḥ, they praised. पुण्येण Punyena, by Holy; meritorious. कर्मणा Kar-maṇâ, by actions; by deeds. पुण्यः Punyaḥ, Holy; meritorious. भवति Bhavati, becomes. वै Vai, certainly. पापेन Pâpena, by unholy. पापः Pâpaḥ, unholy. इति Iti. ततः Tataḥ, then. जारत्कारवः Jâratkâravaḥ, born in the family of Jaratkâru. आर्तभागः Ârtabhâgaḥ, Ârtabhâga by name. उपरराम Upararâma, stopped from putting questions.

13. (Ârtabhâga) asked thus:—"O, Yâjñvalkya, when the organ of speech of this dead (Mukta Puruṣa) goes to and becomes one with its source-Agni, his vital air to Vâyu, his eye to the sun, his mind to the moon, his ear to the quarters, his body to the earth, the Paramâtman (within his body) to the Paramâtman spreading outside in the sky, the hairs of his body to the annual herbs, the hairs of his head to the trees, his blood and semen to the waters, where does this man remain then?" "Well, friend," said Yâjñavalkya, "Give me your hands and we two only, O Ârtabhâga, shall know of it; and the unfit persons shall not know it." Going out they two discussed it. What they said was "It is karma only." What they praised was—"It is karma only," and him they praised. By holy deeds a man becomes holy; and by unholy deeds a man becomes unholy. Then stopped Ârtabhâga who was born in the family of Jaratkâru.—168.

NOTE:—The question was where does the Mukta Puruṣa go after death when his gross body is dissolved and its ingredients go back and unite with those from whom they came. The answer we receive is—to "karma do they go." "What are we to understand from it? We understand that when an ordinary man dies he goes to karma, *i.e.*, to Lord Viṣṇu who is in His actions. Therefore, it comes to this that when a man dies, the Lord Viṣṇu who is in his actions, takes him to heaven or hell according as his actions are holy or unholy. And in the case of wise man, the Lord takes him to the world of Mukti.

Here ends the Ârtabhâga Brâhmaṇam.

MADHVA'S COMMENTARY.

In the text occur the words "âkâśam âtmâ"—the âtman enters the âkâśa. It has been explained by Śankara school thus:—âtmâ means the ether of the heart, for it is the place where the âtman manifests itself. This ether of the heart enters into the great ether outside and which is called Mahâkâśa. Our author combats this view.

The Âkâśa here means the Supreme Self, and âtmâ means the Supreme Self in the Jîva. That Self which regulated the Jîva goes to the Supreme Self. It does not mean that the cardiac ether goes to the cosmic ether. It rather means that the Lord in the heart then goes to the Lord that is in space.

(Next to the question of Ârtabhâga as to the going out of the prâṇâs, Yâjñavalkya says that the prâṇas of the sage do not go out at death. Is it not opposed to the texts which say that when the Jîva goes out, the prâṇas follow it. This is thus explained by our author).

Some men, very few in number, worshipping only the Âtman, though attaining mukti, do not go out of the body (through the Brahmanâḍi), but through eye, &c. They suffer at death all the bodily pains, such as the swelling of the body, &c., owing to the non-exhaustion of the prârabdha karmas. On the exhaustion of the prârabdha karmas, they go to Viṣṇuloka and having seen Him remain there. They remain there verily enjoying eternal bliss. The devas of the senses, however, leave the body at the time of death, and go back to the ancient and eternal Viṣṇu These devas, however, do not go back entirely to their cosmic originals. They go there in part only, while a portion of them follows the outgoing Jîva. The Lord Viṣṇu dwelling in the heart of the Jîva goes out to the original called the Âkâśa. He follows the outgoing devas also in part. Hari gives mukti to the devas through that form of His which exists in wisdom. He carries pious souls to Heaven through that form of His which exists in Holy deeds. He takes sinful souls to hell through that form of His which exists in sinful deeds.

Very few of the people worship the Lord as Âtman. Those few do not leave their gross body, but experience various sufferings, death, swelling of their body, &c., as the consequence of their former deeds, and having attained the finer body and seeing the Lord Viṣṇu face to face get Mukti through his favour. But they live here enjoying eternal bliss; but the presiding gods when they leave this body get to the Lord Viṣṇu. The presiding deities of the Jîvas who are giving up this body, go to their respective Adhidaivas (Agni, Vâk, &c.), assuming a different form and

these deities follow the Jîvas in their changed form when they give up the body. Viṣṇu who is in the heart of those Jîvas assumes the form of Âkâśa, but the Lord Janârdan follows them from one changed form to another, the Lord Hari remains present within the knowledge of the gods in the form of that knowledge when He gives Mukti to them. The Lord follows men to heaven or hell in the form of Puṇya (holy deeds) or in the form of Pápa (sin). This is the mystery known among the gods, but men know it to be their own Karma, *i.e.*, men think that they go to heaven or hell as a result of their own deeds. Therefore, it should not be revealed to the ordinary people. Lord Bhagavân is called Karma because it is He who gives their fruit. It has been said in the Mahabhârat that Lord Bhagavân is called Pâpa because he sends down or pâtana, and He is called Puṇya because He it is who makes holy.

Here ends the Bhâṣya on the Ârtabhâga Brâhmana.

BHUJYU BRAHMANA.

अथ भुज्यु ब्राह्मणम् ।

MANTRA III. 3. 1.

अथ हैनं भुज्युर्लाह्यायनिः पप्रच्छ याज्ञवल्क्येति होवाच मद्रेषु चरकाः पर्यव्रजाम ते पतञ्जलस्य काप्यस्य गृहानैम तस्यासीद्दुहिता गन्धर्वगृहीता तमपृच्छाम कोऽसीति सोऽब्रवीत्सुधन्वाऽऽङ्गिरस इति तं यदा लोकानामन्तानपृच्छामाथैनमब्रूम क्व पारिक्षिता अभवन्निति क्व पारिक्षिता अभवन् स त्वा पृच्छामि याज्ञवल्क्य क्व पारिक्षिता अभवन्निति ॥ १ ॥

अथ Atha, then; when Ârtabhâga ceased. लाह्यायनिः Lahyâyaniḥ, born in the family of Lâhya. भुज्युः Bhujyuḥ, Bhujyu by name. एवं, Evam, Him; Yâjña-valkya. पप्रच्छ Paprachchha, asked. ह Ha. उवाच Uvâcha, asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, O Yâjñavalkya. चरकाः Charakâḥ, as pilgrims, as student wanderers. मद्रेषु, Madreṣu, in the country called Madra. पर्यव्रजाम, Paryavrajâma, we travelled. ते Te, we. काप्यस्य, Kâpyasya, born in the family of Kapi. पतंज (च) लस्य, Patanja(cha)lasya. Of patanja(cha)la. गृहान् Grihân, to the house. ऐम Aima, arrived. तस्य, Tasya, his; of Patanja(cha)la. दुहिता Duhitâ, daughter. गंधर्वगृहीता Gandharva grihîtâ, possessed by a Gandharva. आसीत् Âsît, was. तम् Tam, him; the Gandharva by whom she was possessed. अपृच्छाम Aprichchhâma, we asked. कः Kaḥ, who. असि Asi, thou art. इति

Iti. सः Saḥ, he. अब्रवीत् Abravît, said; replied. सुधन्वा Sudhanvâ, I am Sudhanvâ. आंगिरसः Âṅgirasaḥ, born in the family of Aṅgirasa. इति Iti. यदा Yadâ, when. तं Tam, him; Sudhanvâ लोकानां Lokânâm, of the worlds. अंतान् Antân, the ends; the final condition. अपृच्छाम Apṛichchâma, we asked. अथ Atha, then; एनं Enam, him; the Gandharva. अब्रूम Abrûma, we told. क्व Kva, where. पारीक्षिताः Pârîkṣitâḥ, Kâmadevas, who were and will be the sons of Viṣṇu. (परीक्षित Viṣṇu, from परि on all sides, and ईक्ष to look; one who looks on all sides). अभवन् Abhavan, went. इति Iti. सः Saḥ, that; I, the same person who received the instructions from the Gandharva. क्व Kva, where. पारीक्षिताः Pârîkṣitâḥ, Kâmadevas, the sons of Viṣṇu. अभवन् Abhavan, were gone. त्वा Tvâ, you. पृच्छामि Pṛichchhâmi, (I) ask. याज्ञवल्क्य Yâjñavalkya, O Yâjñavalkya. क्व Kva, where. पारीक्षिताः Pârîkṣitâḥ, Kâmadevas, the sons of Viṣṇu. अभवन् Abhavan, were gone. इति Iti.

1. Then Bhujyu, the son of Lâhya asked him. He said thus—"O, Yâjñavalkya, while we wandered as pilgrims in the country of the Madras, we arrived at the house of Patañjala (or Patañchala), the son of Kapi. He had a daughter possessed by a Gandharva. Him we asked, "Who art thou?" He replied—"I am Sudhanvâ, the son of Aṅgirasa." While we asked him about the size of the world, we said, "To what world did the Pârîkṣitas, (Kamadevas) go?" I,—ask you (the same question whose answer the Gandharva had given to me), "Where did the Pârîkṣitas go?" "Let me, Yâjñavalkya, repeat the question where did the Pârîkṣitas go?"—171.

Note.—Bhujyu asks whether Y. knows the answer which the G. had given.

MANTRA III. 1. 2.

स होवाचोवाच वै सोऽगच्छन्वै ते तद्यत्राश्वमेधयाजिनो गच्छन्तीति क्व न्वश्वमेधयाजिनो गच्छन्तीति द्वात्रिꣳशतं वै देवरथान्ह्यान्ययं लोकस्तꣳ समन्तं पृथिवी द्विस्तावत्पर्येति ताꣳ समन्तं पृथिवीं द्विस्तावत्समुद्रः पर्येति तद्यावती क्षुरस्य धारा यावद्वा मक्षिकायाः पत्रं तावानन्तरेणाकाशस्तानिन्द्रः सुपर्णो भूत्वा वायवे प्रायच्छत्तान्वायुरात्मनि धित्वा तत्रागमयद्यत्राश्वमेधयाजिनोऽभवन्नित्येवमिव वै स वायुमेव प्रशशꣳस तस्मा-

द्वायुरेव व्यष्टिर्वायुः समष्टिरप पुनर्मृत्युं जयति य एवं वेद ततो ह भुज्युर्लाह्यायनिरुपरराम ॥ २ ॥

इति तृतीयं ब्राह्मणम् ॥ ३ ॥

सः Saḥ, he; Yâjñavalkya. उवाच Uvâcha, replied; said. ह Ha. सः Saḥ, he; the Gandharva. वै Vai, indeed, of course. उवाच Uvâcha, said (to you). ते Te, the Pârîkṣitas. तत् Tat, there. अगच्छन् Agachchhan, were gone. वै Vai, indeed. यत्र Yatra, where. अश्वमेधयाजिनः Aśvamedhayâjinaḥ, those who perform the Aśvamedha sacrifice. Here it means the Mukta-Indras, both past and future, who did get as well as will get, the high position of an Indra by the performance of one hundred Aśvamedha sacrifices. गच्छंति Gachchhanti, go. इति Iti. क्व Kva, where. नु Nu. अश्वमेधयाजिनः Aśvamedhayâjinaḥ, the Indras. गच्छंति Gachchhanti, go. इति Iti. द्वात्रिंशतं Dvâtrinśatam, thirtytwo. The modern form is द्वात्रिंशत्. वै Vai, indeed. देवरथान्ह्यानि Devarathâhnyâni, divine chariot-muhurtas. Deva-ratha, means the deva-chariot or sun. Ahan here does not mean "day," but a muhurta or 45 minutes. 32 muhurtas are equal to 24 hours. As many Yojanas as is covered by the sun, by its revolution during a whole day of thirtytwo muhûrtas. अयं Ayam, this; which is illumined by the rays of the sun. लोकः Lokaḥ, loka; world. पृथिवी Prithivî, the earth. The earth that is called Tamas, owing to its hardness. समंतं Samantam, on all sides. The ordinary word is समंतात्। तं Tam, it; that world or Loka illumined by the sun. द्विः Dviḥ, twice. तावत् Tâvat, as far. पर्येति Paryeti, surrounds. समुद्रः Samudraḥ, the ocean called Ghanodak (of thick water.) समंतं Samantam, on all sides. तां Tâm, that. पृथिवीं Prithivîm, the earth. द्विः Dviḥ, twice. तावत् Tâvat, as far. पर्येति Paryeti, surrounds. यावती Yâvati, as much as. क्षुरस्य Kṣurasya, of the razor. धारा Dhârâ, the sharp end. वा Vâ, or. यावत् Yâvat, as much as. मक्षिकायाः Makṣikâyâḥ, of the fly. पत्रं Patram, wing. तावान् Tâvân, so much. तत् Tat, there; in the golden egg. अंतरेण Antareṇa, inside; in the midst. आकाशः Âkâśaḥ, the sky; the space. इन्द्रः Indraḥ, Garuḍa who passes by the name of Indra. सुपर्णः Suparṇaḥ, Suparṇa, the real form of Garuḍa. भूत्वा Bhûtvâ, being. तान् Tân, those Pârîkṣitas. वायवे Vâyave, to the wind. प्रायच्छत् Prâyachchhat, gave. वायुः Vâyuḥ, the wind. तान् Tân, those Pârîkṣitâs. आत्मनि Âtmani, in his own body. धित्वा Dhitvâ, holding. तत्र Tatra, there. अगमयत् Agamayat, took; led. यत्र Yatra, where; to the Lord Pradyumna. अश्वमेधयाजिनः Aśvamedhayâjinaḥ, the performers of the Aśvamedha sacrifice. अभवन् Abhavan, were. इति Iti. एवम् Evam, in this way. इव Iva, just. वै Vai, verily; indeed. सः Saḥ, he; the Gandharva. वायुम् Vâyum, the wind. एव Eva, only. प्रशशंस Praśaśamsa, praised. तस्मात् Tasmât, therefore; because the Vâyu led the Pârîkṣitas to Mukti. वायुः Vâyuḥ, vâyu. एव Eva, only. व्यष्टिः Vyaṣtiḥ, deliverer of individuals consisting of the eight classes of the devas, ṛiṣis, &c. वायुः Vâyuḥ, vâyu; the wind. समष्टिः Samaṣtiḥ, deliverer of groups consisting of the eight classes, Suparṇa, &c. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows; realises. पुनः Punaḥ, repeated. मृत्युं Mrityum, death. अपजयति Apajayati, he conquers.

ततः Tatah, then. भुज्युः Bhujyuḥ, Bhujyu by name. लाह्यायनिः Lâhyâyaniḥ, the son of Lahya. उपरराम Upararâma, stopped from putting further questions. ह Ha.

2. Yâjñavalkya said in reply—"He certainly told you that they went there where the Indras go, who perform a hundred Aśvamedha sacrifices." Bhujyu asked, "Where do those Indras go who perform a hundred Aśvamedha sacrifices?" (Yâjñavalkya said) "This world (earth) is as many Yojanas as is illumined by the sun's rays during the whole day of thirty-two muhûrtas. The "*earth*" (Darkness) surrounds it, twice as many Yojanas as the former. The ocean surrounds the "*earth*" (Darkness) twice as many Yojanas as the "*earth*" itself. There, so fine as the edge of a razor, or the wing of a fly (extends) the space that separates the spheres in the midst. Garuḍa, assuming the form of a bird makes them (Pârîkṣitas) over to Vâyu. The Vâyu, again, holding them in his own body, takes them there to Pradyumna, where dwell the Indras who had performed a hundred Aśvamedha sacrifices. Just in this way, certainly did he praise the Vâyu. Therefore, it is that Vâyu is the deliverer of individual souls, as well as of group souls, etc. Repeated death does he conquer, who knows it." Then Bhujyu, the son of Lahya, stopped from putting further questions.—172.

Here ends the Bhujyu Brâhmaṇam.

MADHVA'S COMMENTARY.

Pârîkṣitas are Pradyumnas. It is Pradyumna whose name is Kâma. It is he who has been termed Pârîkṣita (**पारीक्षित**). Lord Viṣṇu is called Parîkṣita, because it is He who sees all; and Pârîkṣita means the son of Parîkṣit, *i.e.*, Kâmadeva. Indras are called Aśvamedhins, because it is they who performed a hundred sacrifices each. It has been said in the Vedas that one and the same is the place of residence of all the Kâmadevas, and all the Indras, that existed in the past and who will flourish in the future. As the terms Indra and Garuḍa are synonymous, therefore, the term Indra, in the Mantra, stands for Garuḍa and not for Indra (the performer of hundred sacrifices). Garuḍa has two forms, one of a bird, and the other of a Puruṣa (man). Garuḍa, though of the form of a Puruṣa, assumes

the form of a bird and carries the Kâmadevas and makes them over to Vâyu for their Mukti. Vâyu accepts them in his own body and takes them to Lord Viṣṇu, named Pradyumna, in whom there are all the Indras that have attained Mukti by performing Aśvamedha sacrifices. It is in this way, that Vâyu gives Mukti. Thus the Almighty Vâyu is Superior to all, because He leads up (1) the devas, (2) the ṛiṣis, (3) the Pitris, (4) the Yakṣas, (5) the Gandharvas, (6) men, (7) snakes and (8) the Asuras to Mukti. It is this Vâyu who leads up all the (1) Supernas, (2) Îśas, (3) Seṣas and (4) Indras and (5—8) their wives to Mukti. Vâyu is, therefore, called Vyaṣṭi (**व्यष्टि**) the Deliverer of the *eight* classes of devas, etc., and He is called Samaṣti (**समष्टि**) the Deliverer of the eight classes of Suparṇas, etc.

Whoever knows this Vâyu, how he is Vyaṣṭi and how he is Samaṣti, and that the Lord Hari only is superior to him, gets Mukti. Thus in Parama Saṁhitâ. By the word Charaka (**चरक**) it is to be understood one who travels as a pilgrim; (but others explain it—one who is travelling as a Brahamachârin, a student). The word Ahaṇ (**अहण्**) has many meanings, —such as a Mûhurta, a month, a day, illumination or shining, knowledge, strength, etc. But here it is to be taken in the sense of a Mûhurta, which is a short space of time, one and seven-eighth of a Ghatikâ. It is generally one-thirtysecond ($\frac{1}{32}$) part of a day. The sun's car travels 71428805$\frac{5}{7}$ Yojans a day in the sky; and the wheel of his car goes over that distance and a third more. This measurement is according to the men of Kârtayuga. It is all light on both sides of the sun, wherever he may be at day or night. Up to this Loka, there is twice as many Yojanas, the world of darkness called Tamasloka. It is also called Pṛithivî, because of its hardness. Beyond that, there is the ocean, called Maṇdodaka, which is twice as extensive as the Tamoloka. Thus the extremity of the egg is fifty krors of Yojanas wide. Then is the golden egg split up by the Lord Hari; there is this cut in the sphere fine like the edge of a razor. Thus has been said in the Tatvasaṃhita—that Suparṇa gives over the Kâmadevas to Vâyu, who gives them Mukti.

Here ends the Bhâṣya on the Bhujyu Brâhmaṇam.

अथ उषस्त ब्राह्मणम् ।

USASTA BRAHMANAM.

MANTRA III. 4. 1.

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ याज्ञवल्क्येति होवाच यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्व

इत्येष त आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः प्राणेन प्राणिति स त आत्मा सर्वान्तरो योऽपानेनापानिति स त आत्मा सर्वान्तरो यो व्यानेन व्यानिति स त आत्मा सर्वान्तरो य उदानेनोदानिति स त आत्मा सर्वान्तर एष त आत्मा सर्वान्तरः ॥ १ ॥

अथ Atha, then. एनं Enam, him. चाक्रायणः Châkrâyaṇaḥ, the son of Chakra. उषस्तः Uṣataḥ, Uṣasta by name. पप्रच्छ Paprachchha, asked. ह Ha. उवाच Uvâcha, said. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, O Yâjñavalkya. साक्षात् Sâkṣât, visible, direct, not through the grace of another. अपरोक्षाद् Aparokṣâd, eater of aparokṣha. It is not the fifth case of aparokṣa, but it is a compound of two words aparokṣa (intuition) and ad "to eat." The eater or enjoyer of aparokṣa or intuition is aparokṣât. यत् Yat, which is. ब्रह्म Brahma, one full in all the qualities. यः Yaḥ, who. आत्मा Âtmâ, ruler or director of all. सर्वांतरः Sarvântaraḥ, one who has all the capacities within oneself; one who has all the strength of what one is fit for within him. तं Tam, him; Viṣṇu. मे Me, to me. व्याचक्ष Vyâchakṣa, clearly explain. इति Iti. ते Te, thy; your. [This word indicates that there is a difference between Jîva and Âtman.] आत्मा Âtmâ, the ruler; the director. सर्वांतरः Sarvântaraḥ, having all the strength of what he is fit for within him. एषः Eṣaḥ, he. इति Iti. याज्ञवल्क्य Yâjñavalkya, O Yâjñavalkya. कतम Katama, who. सर्वांतरः Sarvântaraḥ, he who has all the strength of what he is fit for within him. यः Yaḥ, who. प्राणेन Prâṇena, through the prâṇa; the chief of the prâṇa vâyus, or vital airs. प्राणिति Prâṇiti, performs the function of the prâṇa vâyu of the world. This function is to inhale. सः Saḥ, he. ते Te, thy. आत्मा Âtmâ, Âtman; the governor. सर्वांतरः Sarvântaraḥ, the possessor of all the strength of what he is fit for. यः Yaḥ, who. अपानेन Apânena, through the Apâna vâyu. अपानिति Apâniti, makes the world exhale. सः Saḥ, he. ते Te, thy. आत्मा Âtmâ, Âtman; regulator. सर्वांतरः Sarvântaraḥ, the possessor of all the strength that one is fit for. यः Yaḥ, who. व्यानेन Vyânena, by vyâna vâyu. व्यानिति Vyâniti, performs the function of vyâna vâyu in the world which is to go everywhere of the body. सः Saḥ, he. ते Te, thy. आत्मा Âtmâ, âtman; governor. सर्वांतरः Sarvântaraḥ, the possessor of all the strength that one is fit for. यः Yaḥ, who. उदानेन Udânena, through the udâna vâyu. उदानिति Udâniti, performs the function of udâna vâyu in the world which is to go out or ascend. सः Saḥ, he. ते Te, thy. आत्मा Âtmâ, Âtman; the ruler. सर्वांतरः Sarvântaraḥ, the possessor of all the strength that one is fit for. ते Te, thy. आत्मा Âtmâ, Âtman; the regulator. सर्वांतरः Sarvântaraḥ, the possessor of all the strength that one is fit for. एषः Eṣaḥ, he; this one who makes the five Prâṇa Vâyus perform their respective duties.

1. Then Uṣasta Châkrâyaṇa asked him: "Yâjñavalkya," he said, "tell me about him whose knowledge is

direct (not indebted to another's favour), who knows intuitively (himself as well as everything else), who is All-full, who is All-ruler, who has within him all powers."

Yâjñavalkya replied :—"This thy Ruler is He who has all powers within himself."

"Who is He who has all powers within himself?" asked Uṣasta. Yâjñavalkya replied :—He who makes the prâṇa Vâyu breathe is thy Ruler, possessed of all powers in Himself, he who makes the apâna Vâyu exhale is thy ruler, possessed of all powers in himself, he who makes the Vyâna Vâyu breathe through every pore of thy body is thy Ruler, possessed of all powers within himself. He who through udâna Vâyu takes thee out of thy body is thy Ruler, possessed of all powers within himself. This thy Ruler, Self-possessed.—173.

MANTRA III. 4. 2.

स होवाचोषस्तश्चाक्रायणो यथा विब्रूयादसौ गौरसावश्व इत्येवमेवैतद्व्यपदिष्टं भवति यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो न दृष्टेर्द्रष्टारं पश्येर्न श्रुतेः श्रोतारं शृणुयान्न मतेर्मन्तारं मन्वीथा न विज्ञातेर्विज्ञातारं विजानीया एष त आत्मा सर्वान्तरोऽतोऽन्यदार्तं ततो होषस्तश्चाक्रायण उपरराम ॥ २ ॥

इति चतुर्थं ब्राह्मणम् ॥ ४ ॥

सः Saḥ, that. चाक्रायनः Châkrâyaṇaḥ, the son of Chakra. उषस्तः Uṣastaḥ, Uṣasta by name. उवाच Uvâcha, said; asked. ह Ha. यथा Yathâ, as. असौ Asau, this (a quadruped). गौः Gauḥ, a cow असौ Asau, this; (a quadruped). अश्वः Asvaḥ, a horse. इति Iti, in this way; thus vaguely. विब्रूयात् Vibruyât, says; describes. एवम् Evam, in this way. एव Eva, just. एतत् Etat, this. व्यपदिष्ट Vyapadiṣṭam, what has been described by thee. भवति Bhavati, is. यत् Yat, which is. ब्रह्म Brahma, one full in all the qualities. साक्षादपरोक्षात् Sâkṣâdaparokṣat, one who knows without the help of another, and who is the eater or enjoyer of intuitive perception. ब्रह्म Brahma, one full in all the qualities. यः Yaḥ, who आत्मा Âtma, ruler or

director of all. सर्वांतर: Sarvântaraḥ, the posssesor of all the strength of what one is fit for. तम् Tam, him. मे Me, to me. व्याचक्ष्व Vyâchakṣva, describe; define. इति Iti. ते Te, thy. आत्मा Âtmâ, Âtman; the director. सर्वांतर: Sarvântaraḥ, the possessor of the strength of all the capacities of a being. एष: Eṣaḥ, He. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. कतम Katama, who. सर्वांतर: Sarvântaraḥ, the possessor of the strength of all the capacities of a being. द्रष्टारम् Draṣṭâram, the beholder; the seer. दृष्टे: Dṛiṣṭeḥ, from the eye that sees everything visible (but not anything invisible). न Na, not. पश्ये: Paśyeḥ couldst see. श्रोतारं Srotâram, the hearer. श्रुते: Śruteḥ, of the ear; that hears everything audible, but not anything inaudible. न Na, not. शृणुया: Śriṇuyâh, couldst hear. मंतारं Mantâram, the minder; the thinker. मते: Mateḥ, from the mind. न Na, not. मन्वीथा: Manvîthâḥ, couldst mind or think. विज्ञातारं Vijñâtâram, the knower. विज्ञाते: Vijñâteḥ, from buddhi; from intellect. न Na, not. विजानीया: Vijânîyâḥ, couldst know. ते Te, thy. आत्मा Âtmâ, Âtman; the ruler. सर्वांतर: Sarvântaraḥ, the possessor of the strength of all the capacities of a being. एष: Eṣaḥ, He. अत: Ataḥ, than Viṣṇu (अ meaning Viṣṇu). अन्यत् Anyat, other things. आर्त्तं Ârtam, miserable; subject to misery. तत: Tataḥ, then. चाक्रायण: Châkrâyaṇaḥ, the son of Chakra. उषस्त: Uṣastaḥ, named Uṣasta. उपरराम Upararâma, stopped from putting further questions. ह Ha.

2. Then Uṣasta Châkrâyaṇa said:—As one might say vaguely, "this cow or this horse is a quadruped" (which would convey no specific information about the cow or the horse, being too general), so is that what has been explained by thee. Explain to me specifically that whose knowledge is direct, who knows intuitively, who is All-full, who is All-ruler, who is Self-contained."

Yâjñavalkya said:—This thy ruler is the Self-contained.

"Who, O Yâjñavalkya, is the Self-contained?"

Yâjñavalkya replied:—Thou canst not see through thine eyes the intuitive seer of sight, thou canst not hear through thine ears the intuitive hearer of all sounds, thou canst not perceive through thy mind the intuitive knower of all mental functions, thou canst not understand through thy Higher Reason the intuitive Reasoner of all Higher Reason. This is thy Ruler, the Self-contained. His name is Alpha (अ). Everything else than this A (अ) is incomplete, hence miserable. Then Uṣasta ceased from questioning. —174.

MADHVA'S COMMENTARY.

(In the text, the question asked by Uṣasta is, "Tell me about that who is Brahman, who is sâkṣât, who is aparokṣât, who is âtman and sarvântara. These five attributes have generally been explained as:—"Tell me the Brahman who is visible (sâkṣât), not invisible (aparokṣât), the self (âtman), who is within all (sarvântara). All these words are in the nominative case, except the word aparokṣât, which is in the fifth case, according to the ordinary commentators. Madhva removes this anomaly by saying:—)

The word aparokṣât is not the fifth case of aparokṣa, but it is a compound word, made up of aparokṣa plus ad (to eat). He who eats or enjoys aparokṣa, is called the aparokṣâd, or the eater of aparokṣa, or the perceiver of things intuitively. He who knows himself as well as others directly is called sâkṣât and aparokṣât, that is, who being visible as if, eats or experiences directly not only his own self, but all others also.

Others (muktas) also have intuitive (aparokṣa) perception, but their perception is through the grace of God, while the aparokṣa perception of Brahman is not through the grace or favour of anybody else, hence the word sâkṣât is used in the text, namely, he whose intuitive perception is direct (not through the grace of anybody else).

But a being may have direct intuitive perception, but need not be full or absolute. Hence, the third attribute used is Brahman, or full.

The fourth attribute used is âtman, showing that the being about whom the question is put, is âtman, or the controller of others.

But a being may be the controller or director of another, and still require the help of another. But the being about whom the question is put, does not stand in need of the help of another. Hence the fifth attribute used, is sarvântara or who is inside of all, that is, who possesses all powers independently of others.

In reply to this question, Yâjñavalkya says:—esha te âtmâ sarvântaraḥ. This shows that the jîva and Brahman are different, and not one; for it means:—this thy Ruler (âtman) is the sarvântaraḥ or possessed of all powers within himself. (No jîva can be self-contained).

Though the difference between jîva and Brahman was established even by the use of the words sâkṣât-aparokṣât, yet it might be said that, admitted that the jîva and îśvara are different empirically, yet transcendentally they are the same. To remove this objection and to show that this difference is absolute (paramârtha), Yâjñavalkya says:—te âtmâ, thy ruler. (Brahman is ruler of the muktas even, for Uṣasta was a mukta).

The repetition of this teaching about difference, is to show that the highest truth declared in all the Śâstras is to insist on this difference.

The first answer given by Yâjñavalkya does not satisfy Uṣasta, for te âtmâ or thy ruler may apply to secondary gods also, who also control humanity. The qualities mentioned by Yâjñavalkya are found in other devas also, therefore Uṣasta says, 'yathâ vibruyât, &c. If one were to ask what is a cow or what is a horse, and were to get the answer the cow or the horse is a quadruped, the answer would not be sufficient, for the attribute of four-footedness is common to both cow and horse and other animals also. So the attributes of ṣâkṣât aparokṣât &c., are common to Iṣṭa devatâs of every sectarian. For these sectarians say that their particular god is all-powerful, &c. Therefore, Uṣasta asks for that particular attribute which is applicable only to Viṣṇu, and no other deity. Yâjñavalkya says, the particular name of that deity is A (अ), "A" is a name of Viṣṇu and of Viṣṇu only. Everything other than this A or Viṣṇu is ârta or miserable. The word "ataḥ," used in the second verse, means "than A," and it is not a preposition. The attributes of supremacy are given to Viṣṇu in verses of the Vedas, like "na te Viṣṇor," &c. This is further strengthened by Yâjñavalkya by using the phrase, "thou couldst not see the seer of sight, &c".

(The Commentator then quotes the authority of Brihat Śruti for the explanation that he has given.)

साक्षादपरोक्षात् Sâkṣadaparokṣât, means **साक्षादेवापरोक्षमत्ति अनुभवति स्वरूपमन्यच्च सर्वं पश्यति इति**. Directly, not with the help of another. Had he to know with the help of another then He could not have been called Brahma or full in all the qualities; for, help means incompleteness or insufficiency on the part of the receiver. **अपरोक्षं** Aparokṣam means **अपरोक्षं यथा स्यात्तथा** In a manner not beyond the reach of the senses; as if with the senses themselves, therefore, face to face. **अद्** Ada, one who eats or enjoys; when the three words are compounded, they mean one who knows one's own self, without the help of others and face to face, as if with the senses themselves. It is found that, though one may not depend upon another, yet one may not be full in all the qualities. In order to avoid this objection, the word Brahmaṇ has been used in the text. Moreover, He has the overlordship over others; He governs and directs them. The adjective **सर्वांतरः** Sarvântaraḥ indicates that He has not to depend upon anybody else in directing others, because He has all the strength within Himself. The words **ते** Te and **आत्मा** Âtmâ indicate two different things,—one is meant by the word "Thy" and the other is meant

by "Âtmâ." The thing meant by 'Thy' is the Jîva, and the thing meant by 'Âtmâ' is the Lord; hence these two words speak unmistakably that the Lord and the Jîva are two different and separate things. Now, one may say that by the adjectives साक्षादपरोक्षात् etc., the different presiding gods of the Indriyas may have been meant, and not the Lord Viṣṇu, as the adjective "quadruped" is insufficient in defining either a cow or a horse, for both these animals are quadrupeds. If when one asks, "What is the cow?" the answer be given—"We cannot form a correct idea of a cow; for, on seeing a horse, which is also a quadruped, we may mistake it for a cow." So also the adjectives साक्षादपरोक्षात् etc., are insufficient in defining Viṣṇu; for these adjectives may be applied to the Indriya-gods also. It is, therefore, Uṣasta presses Yâjñavalkya to tell something more of Viṣṇu which may separate Him from the other gods; and, finally, Yâjñavalkya answers—अतः अन्यदार्त्तं Ataḥ Anydârttam, any body or any thing other than अ (A) Viṣṇu is subject to misery. By misery alone that all the gods may be separated from Viṣṇu; misery Viṣṇu has none and while the gods are all, more or less, subject to it. The Lord Viṣṇu knows His ownself to be full in all qualities, without the grace of another, and as if seeing it with His own eyes; because He sees without the intervention of another, everything,—matter or spirit, --therefore it is, that Viṣṇu is called साक्षादपरोक्षात् Sâkṣâdaparokṣât. The word Sâkṣât speaks of the independence in eating or enjoying; and Aparokṣa intervention or medium; and the root अद् Ada, means to enjoy,—hence to perceive, or to know. It is, therefore, the Lord has got that title, which means independent and mediumless knower. He is called Brahmaṇ, because He is full in all the qualities, and He is Âtman, because He is the director of all, but He is never directed or governed by anybody, which is the reason why He is called Sarvântara (सर्वांतर) Every body in the world is upheld by the five Vâyus, Praṇa, etc.; but He it is, again, who always makes these Vâyus perform their respective functions. Eyes cannot see Him, mind and intellect cannot reach Him, because He is infinite; it is, therefore, that Mahâ Viṣṇu is inaudible and unspeakable.

Those qualities do, indeed, belong to the Lord Viṣṇu only, and not to anybody else, yet the ignorant people say that the other gods also, like Śiva, etc., have these qualities. Viṣṇu is called "A" (अ) in the Vedas, on account of His faultlessness. The Lord Himself is called "A" (अ) ("without," because He is without the fault, *i.e.*, He is not subject to misery), and in this quality, He is superior to other gods; and He is "A"

—'without,' because He is without the reach of mind, intellect, etc. Rudra and other gods and the animated beings are all miserable, subject to misery, but not the Lord. It is through His grace, that they all get rid of this misery and get back their natural and eternal bliss. Lord Viṣṇu is the regulator of the bliss, that the Mukta Puruṣas enjoy. The Muktas do always enjoy bliss, which has gradation in it, and the bliss enjoyed by Brahmâ is greatest of all. As all the stars and the shining bodies other than the moon, are not equal, so all the Jîvas up to Brahmâ, who are other than Viṣṇu, are not equal. The Bṛihat Śruti (बृहत् श्रुति) says also that the Great Lord, Who is like the ocean of all the qualities fully developed, is the ruler of all, and it is the Lord Viṣṇu alone who is said to be ruled by none. It is also said that Ârtti (आर्त्ति) means misery, *i e.*, every being subject to misery passes by the name of Ârti, and the Lord Viṣṇu is He Who may be called Anârta (अनार्त्त), not at all subject to any sort of misery. It has also been said that Śruti—"Since Prakṛiti or Lakṣmî lives very close to the Lord Viṣṇu, she has not been separately mentioned not to be subject to misery; for, she is the consort of the Lord and the consorts are not separately spoken of, as in the case of thirty-three gods.

Here ends the Bhâṣya on the Uṣasta Brâhmaṇam.

अथ कहोल ब्राह्मणम् ।

KAHOLA BRAHMANAM.

MANTRA III. 5. 1.

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ । याज्ञवल्क्येति होवाच यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेति । एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरो । योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति । या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेद्बाल्यं च पाण्डित्यं

च निर्विद्याथ मुनिरमौनं च मौनं च निर्विद्याऽथ ब्राह्मणः। स ब्राह्मणः केन स्याद्येन स्यात्तेनेदृश एवातोऽन्यदार्तं। ततोह कहोलः कौषीतकेय उपरराम ॥ १ ॥

इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

अथ Atha, then. कहोलः Kaholaḥ, Kahola by name. कौषीतकेयः Kauṣîtakeya—the son of Kuṣîtaka. एनं Enam, Him; to Yâjñavalkya. पप्रच्छ Paprachchha, asked; उवाच Uvâcha, said. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, O, Yâjñavalkya. यत् Yat, which. साक्षादपरोक्षात् Sâkṣâdaparokṣât, the independent and mediumless knower. Direct and self-contained intuiter. ब्रह्म Brahma, one full in all the qualities. एव Eva, only. यः Yaḥ, who. आत्मा Âtmâ, Âtman; the Ruler. सर्वांतरः Sarvântaraḥ, the possessor of all the strength of what one is fit for. All contained within one's self. तं Tam, Him. मे Me, to me. व्याचक्ष्व Vyâchakṣva, explain; describe, so that the difference between a Mukta and Paramâtman may be known. इति Iti. ते Te, thy. आत्मा Âtmâ, Âtman; the Governor. सर्वांतरः Sarvântaraḥ, the possessor of the strength of all the capacities of a being. याज्ञवल्क्य Yâjñavalkya, O Yâjñavalkya. कतमः Katamaḥ, who. सर्वांतरः Sârvantâraḥ, the possessor of the strength of all the capacities of a being. यः Yaḥ, who. अशनायापिपासे Aśanâyâpipâse, hunger and thirst. शोकं Sokam, grief. मोहं Moham, delusion. जराम् Jarâm, old age. मृत्युम् Mṛityum, death. अत्येति Atyeti, goes beyond; surpasses. तं Tam, that. आत्मानं Âtmânam, Âtman; one that governs. एतं Etam, such as has been described before. विदित्वा Viditvâ, knowing; making him as if not without the reach of the senses. पुत्रैषणायाः Putreṣaṇâyâḥ, desire for a son. च Cha, and. वित्तैषणायाः Vitteṣaṇâyâḥ, desire for wealth. च Cha, and. लोकैषणायाः Lokeṣaṇâyâḥ, desire for worlds, higher heaven-worlds. च Cha, and. व्युत्थाय Vyutthâya, having raised himself above; getting rid of. ब्राह्मणाः Brâhmaṇâḥ, the knowers of the Brâhman; Muktas. Brahma and aṇa (gone)=Brahma-reached. अथ Atha, then; on becoming Brâhmaṇ or Muktas or Brahma-reached. भिक्षाचर्यं Bhikṣâcharyam, the practice of begging. Begging the Lord for a fragment of His bliss. चरंति Charanti, carry on; become the beggars of and seekers after the immortal bliss. वै Vai, indeed. हि Hi, certainly. या Yâ, which (is.) एव Eva, only. पुत्रैषणा Putreṣaṇâ, desire for the son. सा Sâ, that वित्तैषणा Vitteṣaṇâ, desire for wealth. सा Sâ, that. लोकैषणा Lokeṣaṇâ, desire for the worlds. उभे Ubhe, both: the desire for visibles, like wealth and son, and invisibles like the higher woulds. एते Ete, these; the subjects of this world as well as of the next. एषणे eṣaṇe, two kinds of Desires. एव Eva, only. भवतः Bhavataḥ, are. तस्मात् Tasmât, therefore. ब्राह्मणः Brâhmaṇaḥ, Brâhmaṇas; the seekers of muktis. पांडित्यं Pâṇḍityam, learning, knowledge derived from the study of the Vedas. निर्विद्य Nirvidya, having obtained. बाल्येन Bâlyeṇa, with strength; *i.e.*, with reasoning; (for the strength of reasoning is very great). तिष्ठासेत् Tiṣṭhâset, should wish to remain. बाल्यं Vâlyam, the strength of reasoning. पांडित्यं Pâṇḍityam, learning, a knowledge derived from the

study of the Vedas. च Cha, and. निर्विद्य Nirvidya, obtaining. अथ Atha, then. मुनिः Munih, a thinker; a meditator. मौनं Maunam, the knowledge obtained from meditation. च Cha, and. निर्विद्य Nirvidya, having obtained. च Cha, and. अमौनं Amaunam, the direct knowledge of the Lord. अथ Atha, then. ब्राह्मणः Brâhmaṇaḥ, Mukta or Liberated. सः Saḥ, that; such. ब्राह्मणः Brâhmaṇaḥ, Mukta or Liberated. केन Kena, by what means. स्यात् Syât, one may be. येन तेन Yenatena, by anything whatever; by living any sort of life. ईदृशः Îdriṣaḥ, such a beggar; a beggar of the objects of desire, whilst a man of the world, and the beggar of the Immortal bliss in a Mukta condition. स्यात् Syât, one may be. अतः Ataḥ, than this; than this Viṣṇu, Âtman, called अ, or Alpha. अन्यत् Anyat, other. आर्तं Ârtam, subject to misery. ततः Tataḥ, then. कौषीतकेयः Kauṣîtakeyaḥ, the son of Kuṣîtaka. कहोलः Kaholaḥ, Kahola by name. उपरराम Upararâma, stopped from putting further questions.

1. Then, Kahola, the descendant of Kuṣitaka, questioned him.

"Yâjñavalkya," he asked, "tell me about Him, verily, who is indeed Brahman, the Full, the Knower directly of everything (as if face to face and) intuitively, who is Âtman, the Ruler, containing all (powers) within (Him)."

Yâjñavalkya replied: "This is thy Atman (the Ruler), who contains all powers within (Him)."

"What Ruler, O Yâjñavalkya, contains all powers within (Himself)."

(Yâjñavalkya said:—) "He who transcends hunger and thirst, grief, delusion, old age, and death (is verily thy Ruler). Having known that Atman (the Ruler), the Muktas (Brâhmaṇas) get rid of the desire for sons, the desire for wealth and the desire for (higher) worlds, and move about as Beggars (for the grace of God). Verily that which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds.

(The desire for wealth and sons is desire for visible objects, and constitutes one class of desires; while the desire for worlds is for invisible objects and forms the second class.

Both these are indeed but desires (and rooted in sorrow). Therefore, the Seeker of Mukti (Brâhmaṇa) having, first, acquired (sacred) learning, should wish to establish himself in strength (of reasoning). Having fully acquired the

strength of reason and learning, he should become a muni (one devoted to prayer and meditation). Then, having acquired fully the stage of meditation (mauna) and non-meditation or intuition (amauna), he becomes either an Aparokṣa-Jñânî or Mukta (Brâhmaṇa)."

"How does that Mukta (Brâhmaṇa) conduct himself?" or "how can one become such a Mukta?"

"In whatever condition he may be, he should remain as such a beggar (of God) always. All, excepting the Supreme Viṣṇu, are indeed miserable (and so beggars)."

Then Kahola Kauṣitakeya became silent.—179.

Note.—The word Brâhmaṇa (ब्राह्मणः) has been used four times in this mantra. The first ब्राह्मणः means Brahma—reached (Brahma + आप). The second means Brahma—*seeker* (Brahma+ अवितुम्). In the third and fourth cases, it means a Mukta as well as one who is on the threshold of Mukti, whose aparoksa or intuition has opened, or an Amauna.

MADHVA'S COMMENTARY.

(The question asked by Kahola in this Brâhmaṇam is apparently the same as asked by Uṣasta. The answer to it was already given by Yâjñavalkya in open assembly, and Kahola must have heard it. Why then this repetition? The true significance, however, of the question put by Kahola is different from that of Uṣasta.

The answer to Uṣasta ended by showing that the Lord was the Ruler of men, and ineffable and unknowable in His entirety by any. Kahola asks, whether the Muktas are also under the sway of the Lord, or are they absolutely uncontrolled by Him, as the word Mukta or free shows. To this, the Commentator says:—)

The repetition of the same question by Kahola is to indicate that there is difference even between the Muktas and the Lord.

(Some say that the repetition is in order to learn something more about the Lord, and not to show that there is difference between the Lord and the Muktas even. This explanation is thus set aside by our author. But how do you get this meaning? To this, we say that this question of Kahola is not exactly put in the same words as that of Uṣasta, for it has two words more in it, namely, the exclusive word "eva" is twice used in this question, which was not the case in the question put by Uṣasta. This shows that the question put by Kahola was different from

that of Uṣasta in some material point. The Commentator, therefore, explains the force of these two " evas " as used in this question :—

The force of "eva" in "yad eva sâkṣât aparopṣât Brahma" is to indicate that the Muktas, like Brahmâ and others, even can never become that Brahman. (I ask you even of that Brahman, which no Muktas even can ever become.) The force of the second "eva" in "tam eva me vyachaksva" is to indicate that the question asked is, "show me that in which a Mukta jîva differs from the essential nature of the Supreme—show me their essential difference".

(The answer of Yâjñavalkya is to show that the Lord is above hunger, thirst, &c. But Muktas are also above hunger, thirst, &c. The answer of Yâjñavalkya is, therefore, irrelevant. To this, the Commentator says :—)

But the Lord is free from hunger, thirst, &c. by His essential nature, and not through the grace of anybody else. He is free from all these in all the three times—past, present and future, while the Muktas, like Brahmâ and the rest, become free from hunger, thirst, &c., after getting knowledge of Brahman, and only through His grace and after Him in time. (In this lies the difference between the Lord and the Muktas).

(The text uses two words, tam and etam, in the sentence ' tam etam viditva," &c. One of these words is apparently redundant. To this, the Commentator answers :—)

The force of these two words, etam vai tam, is to show that by knowing Him as possessed of these attributes of being sâkṣât, aparopṣât, &c., as differing from the Jîvas one becomes mukta.

(The text uses the words " bhikṣâcharyam charanti". It has been explained by others as meaning, "they wander about as mendicants". This explanation is set aside by our author :—)

The phrase " bhikṣâcharyam charanti " means that even the Muktas, like Brahmâ, &c., ask, as beggars, from the Lord Supreme the dole of happiness, to which they are entitled according to their capacity. (This is the mendicancy of the Muktas, and not of ordinary men.)

(The text uses the words " Brâhmaṇâḥ putraiṣaṇâyaṣch." The word Brâhmaṇa, as used here, does not mean the caste Brâhmaṇa, for sannyâsa is not confined to Brâhmaṇas only, but it means he who has reached Brahman, as explained by our author :—)

The Muktas are called Brâhmaṇas, because they have gone to or reached ('aṇa,' in Brâhmaṇa, means 'to go)' Brahmaṇ. (The word Brâhmaṇa

is here compounded of two words—Brahma plus aṇa. The root aṇa means to go). It cannot mean the caste Brâhmaṇa, for then the sentence would mean that after knowing Brahman the Lord, men become mendicants or take to sannyâsa. Now sannyâsa is taken in order to attain Brahman, and not that it comes *after* one has attained Knowledge, for nowhere is sannyâsa ordained to come after the acquisition of Brahma-knowledge.

(But we see that sages like Sanaka, &c., followed the sannyâsa-âśrama even after attaining Brahma-knowledge. To this, the author says :—)

Even those who are entitled to follow sannyâsa after attaining Knowledge, they did so in the beginning, in order to attain Knowledge, and after attaining it they simply continued to remain in that âśrama, not thinking it worth their while to renounce it. Moreover, if they continued to remain in sannyâsa stage, after attaining knowledge, they might have done so, in order to obtain some more specific knowledge.

(What is the difference between the Lord and the Muktas which is taught in the sentence, " bhikṣâchayam charanti"? To this, the author answers :—)

The Lord whom the Muktas even beg for bliss, must be possessed, therefore, of infinite, inexhaustible bliss. This constitutes another difference between the Lord and the Muktas :—the bliss of the Muktas is limited, that of the Lord is infinite. And further, the Muktas like Brahmâ and the rest, have to ask, like beggars, the quantity of bliss they are entitled to, from the Supreme Lord. (Though the Muktas even are beggars of the Lord, yet they have no sorrows like ordinary beggars, for) none of them has got any sorrow or pain, for all of them have transcended the three eṣaṇâs or desires. These three desires are (1) for sons, (2) for the sake of wealth and (3) for the sake of heaven-worlds. The two desires, namely, for sons and for wealth, are for the sake of heaven-world ; therefore, the desire for the heaven world includes the other two desires.

(Thus either the desires are three-fold, taken separately, or all are included in one desire. Why does the Śruti say that the desires are thus two-fold ? The Commentator answers :—)

The sons and wealth are desired for the sake of gaining heavenly worlds, so the son-and-wealth-desires may be said to be included in the desire for worlds. The wealth is also desired generally for the sake of the son, so wealth-desire may be considered as included in son-desire. The desire for heaven-worlds is also a form of pain, really, and so the Muktas have not even that desire also. Therefore, the Śruti says both these are desires even. The word "ubhe" (both) refers to the desires

for visible objects, like sons and wealth; and invisible objects, like the worlds of heaven. Both these sorts of desires are forms of pain. The desire for son and the desire for wealth, being desires for visible objects, may be considered as within the first category of desire, while the desire for the Heaven-worlds forms the second category. Hence, the śruti says "*both* desires," and uses the word "ubhe."

The mantra uses the word Brâhmaṇa four times. The first word "Brâhmaṇa" (tam âtmânam viditvâ Brâhmanâḥ, &c.) means Muktas, or those who have already *reached* Brâhmaṇ. The second "Brâhmaṇa (tasmâd Brâhmaṇaḥ pâṇḍityam, &c.) means *seeker* of Brâhmaṇ, aspirants. It means brahma-aṇitum-yogya, who is fit to reach Brâhmaṇ, but who has not yet reached Him.

The word 'pâṇḍityam' means the knowledge derived from the study of sacred scriptures, or sacred learning.

The word 'bâlyam' means the condition of strength (bala); namely, the learning accompanied by argument, authority enforced by reason. Strength, therefore, refers to the strength of argument.

The word "maunam" means the condition of being a muni, or the knowledge obtained from prayers and worship.

The word "amaunam" means the knowledge obtained by direct and intuitive perception of truth.

The word "nirvidya" means fully obtained or acquired: for the root √ vid has the meaning of acquiring also.

The word "Brâhmaṇa," used for the third time, occurs in "amaunam cha maunam cha nirvidya atha Brâhmaṇa." Here the word, "Brâhmaṇa," means mukta. The word 'bhavati' must be supplied here to complete the sentence.

The next sentence is "sa Brâhmaṇaḥ kena syât? Yena syât tena idrîśa eva." Here, again, the word 'Brâhmaṇa' means mukta. That Mukta living in whatever condition he may like, must remain as such, namely, as a bhikṣu or mendicant, for the grace of the Lord. He can never be independent of the Lord. All others, Brahmâ and the rest, get only a fragment of the bliss from the Lord: a drop (vipluṭ) from that ocean.

(Whence do you get this idea that the Muktas, like Brahmâ and others, get their bliss from the Lord? The Commentator answers this by quoting this very Upaniṣad).

The Śruti itself will mention later on IV. 3. 32) "etasyaiva ânandasya anyânî bhûtâni mâtrâm upajîvanti. ("All other beings subsist on a fragment of His bliss").

(But how do you show that this refers to Muktas and not to bound souls? To this, the author says:—)

This passage refers to Muktas, for the context there is about muktas, as the preceding and succeeding verses show it. The preceding verse (IV. 3. 22.) 'atra pitâ apitâ bhavati, &c., shows it. (There a father is not a father, a mother is not a mother, the worlds not worlds, the gods not gods, &c.) It is in connection with this passage, describing the condition of suṣupti, and comparing it with mukti, that Yâjñavalkya says: "etasyaiva ânandasya, &c." Not only the preceding passage, but the succeeding passage also, shows that the context there is about muktas. For there the bliss enjoyed by the various grades of the muktas is described, in the passage beginning with "sa yo manuṣyânâm râddham," &c. IV. 3. 33. ("If a man is healthy, wealthy, and lord of others, surrounded by all human enjoyments, that is the highest blessing of men. Now a hundred of these human blessings make one blessing of the Pitris, &c. A hundred blessings of the devas, make one blessing of prajâpâti, and also of a śrotriya, who is avrijina and not overcome by desire). The phrase 'śrotriya, avrijina' and 'akâmahata' employs three attributes. These attributes are primarily attributes of muktas.

(But may not the word śrotriya be here used in the ordinary sense of a learned man only, and not a mukta? The Commentator meets this objection by saying:—)

The repetition of the word śrotriya used in IV. 3. 33 shows that the ordinary śrotriya is not meant. Moreover, the non-muktas are not avrijina and akâmahata. Moreover, śrotriya means one who has fully got the fruit of śruti. An ordinary learned man or śrotriya is so called in a secondary sense only, for a true śrotriya is one who has obtained the fruit of śruti, namely, liberation. Thus, in the Bhâgavata Purâṇa occurs the verse:—"sarve vimohita dhiyas tava mâyayâ ime brahmâdayas tanubhrito bahir artha bhâvât":—"These all, Brahmâ and others, are endowed with body, through Thy will (mâyâ) only; consequently, they are of deluded intelligence, because they are attracted to external objects." (The bahir artha is that which is not helpful for mukti.)

All beings connected with a body are subject to delusion, ignorance, &c. All who are subject to delusion, &c., cannot have śrotriyahood or the non-sorrowfulness or absence of desires.

The word vrijinam, as used in the śruti, means grief, sorrow, obstruction, for such is its meaning, as given in the lexicons.

(Says an objector, this śruti about the grades of ânandas, really

means that he who is śrotriya, and untouched by sorrow and not overcome by desire, for the position of Indrahood or Prajâpatihood &c., enjoys, by the mere fact of such want of desire, the same degree of bliss as Indra, &c., have. The śruti does not refer to muktas at all. This objection is not valid. For, had the śruti meant this, then it would have said that a śrotriya not desiring the succeeding position of Prajâpatihood, say, would have hundred times the bliss of the śrotriya who does not desire the preceding status of the ajâna-devas. But it does not do so. The śruti does not say that a śrotriya has hundred times such bliss. Therefore, the Commentator says:—)

There is seen no difference in the status of those who do not desire the position of devas, &c., from the status of those who do not desire the position of Indra, &c. Therefore, the phrase 'śrotriya avrijina akâmahata' refers to Muktas, and not to mere śrotriyas only having no desires.

The following four quotations also establish the same position :—

(1) परोमात्रयातन्वावृधान न तेमहित्वमन्वश्नुवंति ।
(2) ब्रह्मे शानादिभिर्देवैर्यत्प्राप्तुं नैव शक्यते ।
तद्यतस्वभावः कैवल्यं सभवान् केवलोहरे ।
(3) मुक्तानां परमा गतिः
(4) कृष्णोमुक्तैरिज्यते वीतमोहैः ।

The first extract is, from Rig Veda VII. 99. 1., and shows that the bliss of the Lord is super-excellent, unattainable by any. It means :— "Men come not nigh Thy majesty who growest beyond all bound, and measure with Thy body.

"Both Thy two regions of the Earth, O Viṣṇu, we know : Thou, God, knowest the highest also."

The second extract also shows the same fact, that the bliss of Hari transcends the bliss of all other devas, &c. It says :—"That which the devas, like Brahmâ or Iśâna, &c., cannot attain, that is thine, O Hari, the natural condition of blissfulness."

These two extracts thus show that the bliss of the Lord transcends all, and so Jîvas are separate from the Lord, even in the state of mukti.

The third and fourth extracts mean :—" The Muktas have highest state." And " Kriṣṇa is adored by the muktas even, who have surpassed all delusion." They show that it is through the grace of the Lord that the Muktas get their bliss; but they can never reach to the extent of the bliss of the Lord.

(Having explained this Kahola Brâhmaṇam in his own words, the Commentator now quotes the verses of Brahma Tarka, which also explain the same mantra metrically, as his authority for this explanation.)

"The words "Te Âtmâ" have been repeated several times in the preceding Brâhmaṇam. This is done in order to show that there is difference between the Jîva and the Lord, even in the highest state of Mukti. (This sets aside the doctrine that in Paramârtha there is identity of Jîva and Îshwara. A repetition is always done, in order to indicate what constitutes the main topic of discourse), for always the main topic of a subject is indicated by the fact of its repetition, with respect, in a book. Therefore, it is to be understood that the repetition of "te Âtmâ" shows that there is distinction between the Lord and the Jîva, even in the highest state of Mukti of the Jîva. The difference is a real one, and not merely empirical. There are various anomalies apparently in the scriptures, but they disappear when the texts are read in the above light. All śrutis and smṛitis, apparently, look contradictory, but when they are taken as showing the difference between the Jîva and the Îśhwara, the contradiction disappears. This is why the words "Te Atmâ" have been repeated so respectfully in the Mantras of the previous Brâhmaṇam.

Though there are to be found such expressions as मम आत्मा Mama âtmâ—(my Âtman) coming out of the lips of the Lord Himself; yet in such cases one must not take that there is a difference between the Lord and the Âtman. But they should be taken to mean the whole body of the Lord. Neither a word, nor a syllable, nor the accent in the mantras of the Vedas is redundant: everything has its importance. So मम आत्मा (Mama Âtmâ) can have no other importance than to mean the whole body of the Lord. Since no other explanation of the words ते आत्मा Te Âtmâ (Thy Âtman) can satisfy the śrutis, so we must conclude that ते आत्मा Te Atmâ (Thy Atman) have been used with ते Te in the possessive case: with this object in view that there is always a difference between the Jîva (who is addressed by the word "Thou") and the Lord (the Âtman), and that difference is eternal and exists even when the Jîva attains Mukti. Because the Jîva and the Âtman are never one, it is, therefore, the Vedas say, that the Mukta Jîvas eat of the alms that they receive from the Lord Viṣṇu—, alms in form of reflected bliss from the Lord. But such a reflected bliss of the Muktas is partial and is therefore inferior to the supreme bliss of the Lord Viṣṇu Himself.

The Vipluta Ânanda (विप्लुत आनंद) is spoken in all the Vedas is nothing but the drop-like bliss from the Ocean of bliss, or reflected bliss; that is, the bliss of the Lord which is reflected in the pure heart of the Mukta Jîvas. But such a reflected bliss is sometimes called Purṇa Ânanda or

supreme bliss, (though it is inferior to the bliss of the Lord Himself) when it is compared with the bliss enjoyed by the Worldly Jîvas,—the Jîvas that have not attained Mukti. No miseries ever give trouble to the Muktas, because they have no desire for anything, either earthly or heavenly. Now, it is generally found that the Mukta Jîvas are spoken of as Parabrahman: the Jîvas become Parabrahma when they attain Mukti. It is because the term Brahman is applied to all the Jîvas (in the Vedas); and the adjective Para (पर) is added before the word Brahman (meaning the Jîvas) when they attain Mukti, since the word Para (पर) means higher. So the word Parabrahma means higher Jîvas, higher in comparison with the Jîvas that have not attained Mukti. The knowledge that a Brâhmaṇa (*i.e.*, a Mukta Puruṣa) attains is higher than that of one that has not attained Mukti: the reason is that the Brâhmaṇa (the Mukta) gets it from the Lord. As it has been said that the Brâhmaṇa lives on the alms that he gets from begging of the Lord Viṣṇu. Pâṇḍitya (षांडित्य) is the realization of the knowledge of the Vedas, Bâlya (बाल्य) is to be strong with the help of reasoning or arguments. Mauna (मौन) is to attain success in meditation, and Amauna (अमौन) is to see the Lord directly, or face to face.

Before one gets Mukti, one must be master of all these Pâṇḍitya, Bâlya, Mauna and Amauna. When Mukti has already been acquired, one becomes a beggar,—a beggar of the reflected bliss of the Lord Viṣṇu. Viṣṇu does not give them what is generally asked or prayed for by those that have not attained Mukti. But the Lord gives them everything what the Muktas pray for, that is, He gives them Biplut Ânanda (विप्लुद्द्यानंद), the borrowed or reflected bliss. It does not become the Muktas to ask for anything, which is beneath their dignity. However high though the object of their begging may be, yet the Muktas are not above the level of the beggars; they cannot avoid begging. The word Brâhmaṇa has been used several times in the Mantra. The first Brâhmaṇa has been used in the sence of one that has attained Mukti, the second Brâhmaṇa has been used in the sense of one deserving Mukti, and the third in the sense of one who has Aparokṣa or intuitive knowledge, as well as a Mukta Puruṣa. A Jîva can never be Svatantra (स्वतंत्र) or independent, be he liberated or not. The only one who is Svatantra (स्वतंत्र) or independent is the Lord Puruṣottama. Thus in Brahma Tarka. So speaks the Gîtâ also in the ślokas beginning with द्वाविमौ पुरुषौ लोके—Dvâvimau Puruṣau loke, &c. (Gitâ XV. 16—17).

Here ends the Bhâṣya on the Kahola Brâhmaṇam.

अथ गार्गिब्राह्मणम् ॥

GARGI BRAHMANAM.

MANTRA III. 6. 1.

अथ हैनं गार्गी वाचक्नवी पप्रच्छ । याज्ञवल्क्येति होवाच यदिदꣳ सर्वमप्स्वोतं च प्रोतं च कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति । वायौ गार्गीति । कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेति । अन्तरिक्षलोकेषु गार्गीति । कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति । गन्धर्वलोकेषु गार्गीति कस्मिन्नु खलु गन्धर्वलोका ओताश्च प्रोताश्चेति । आदित्यलोकेषु गार्गीति । कस्मिन्नु खल्वादित्यलोका ओताश्च प्रोताश्चेति । चन्द्रलोकेषु गार्गीति । कस्मिन्नु खलु चन्द्रलोका ओताश्च प्रोताश्चेति । नक्षत्रलोकेषु गार्गीति । कस्मिन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति । देवलोकेषु गार्गीति । कस्मिन्नु खलु देवलोका ओताश्च प्रोताश्चेति । इन्द्रलोकेषु गार्गीति । कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति । प्रजापतिलोकेषु गार्गीति । कस्मिन्नु खलु प्रजापतिलोका ओताश्च प्रोताश्चेति । ब्रह्मलोकेषु गार्गीति । कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति । स होवाच गार्गि मातिप्राक्षीर्मा ते मूर्धा व्यपप्तदनतिप्रश्न्यां वै देवतामतिपृच्छसि गार्गि मातिप्राक्षीरिति । ततो ह गार्गी वाचक्नव्युपरराम ॥ १ ॥

इति षष्ठं ब्राह्मणम् ॥ ६ ॥

अथ Atha, then; when Kahola had ceased. ह Ha. एनं Enam, Him; to Yâjñavalkya. गार्गी Gârgî, born in the family of Garga. वाचक्नवी Vâchaknavî, the daughter of Vachaknu. पप्रच्छ Paprachchha, asked. उवाच Uvâcha, said. याज्ञवल्क्य Yâjñavalkya, O Yâjñavalkya. ह Ha. इति Iti, thus. यत् Yat, that. इदं Idam, this. सर्वं Sarvam, all; all the best of men that have attained Mukti. अप्सु Apsu, in Chakravartins, or the best of world rulers, who have attained Mukti. The Chakravartins are called Apas, for they have attained (apnoti) mukti. ओतं Otam, resting; depending, woven as warp. च Cha, प्रोतं Protam, tied; set; inlaid;

woven as woof. च Cha, and. नु Nu, a word used to introduce an interrogative sentence. कस्मिन् Kasmin, on what. खलु Khalu, indeed. आप: Âpaḥ, the World-Rulers who are muktas. ओता: Otâḥ, depending. प्रोता: Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh, Gargî. वायौ Vâyau, in the Vâyu; here the word Vâyu stands for Chakra, the son of the chief of the Vâyu. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. वायु: Vâyuḥ, the Vụyu; Chakra, the son of the chief Vâyu. ओत: Otaḥ, depending; woven as warp. च Cha. प्रोत: Protaḥ, set; intaid as woof. च Cha, and. गार्गि Gârgi, O Gargî. अंतरिक्षलोकेषु Antarikṣalokeṣu, on the world of Antarikṣa; in the bliss of Maruta,—a Mukta or liberated son of Vâyu, technically called Antarikṣa. The word loka here means the bliss inherent in one's svarûp. The innate bliss. The sphere of expanded consciousness of bliss, which a Mukta possesses. कस्मिन् Kasmin, on which. नु Nu, an interrogative word. खलु Khalu, indeed. अंतरिक्षलोका: Antarikṣalokâḥ, the spheres of bliss-consciousness of Antarikṣa. ओता: Otâḥ, woven; depending. च Cha. प्रोता: Protâḥ, set; inlaid. च Cha, and. इति iti. गार्गि Gârgi, Oh, Gargî. गंधर्वलोकेषु Gandharvalokeṣu, on the worlds of Gandharvas; in the bliss of the liberated son of Vâyu, technically called Gandharva. He is also a Maruta. इति Iti. कस्मिन् Kasmin, on which. नु Nu, an interrogative word. खलु Khalu, indeed. गंधर्वलोका: Gandharvalokâḥ, the world of Gandharvas. ओता: Otâḥ, woven; depending. च Cha. प्रोता: Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gargi, Oh, Gargî. आदित्यलोकेषु Âdityalokeṣu, in the worlds of the Âditya; in the bliss of Mukta or liberated suns. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. आदित्यलोका: Âdityalokâḥ, the worlds of the Âditya. ओता: Otâḥ, woven; depending. च Cha. प्रोता: Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh, Gargî. चंद्रलोकेषु Chandralokeṣu, in the spheres of bliss-consciousness of the moon; in the bliss of the Mukta or liberated Aniruddhas. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. चंद्रलोका: Chandralokâḥ, the worlds of the moon. ओता: Otâh, woven; depending. च Cha, and. प्रोता: Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh, Gargî. नक्षत्रलोकेषु Nakṣatralokeṣu, on bliss spheres of the Nakṣatras; on the bliss of the Mukta Indras. {न=not, त्र=protector. Indra has no one above him as his protector in the Triloki. Above Triloki, there are Beings higher than Indra.} कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. नक्षत्रलोका: Nakṣatralokâḥ, the bliss spheres of the Nakṣatras. ओता: Otâḥ, woven; depending. च Cha. प्रोता: Protâḥ, set; inlaid. च Cha and. इति Iti. गार्गि Gârgi, Oh, Gargî. देवलोकेषु Devalokeṣu, on the bliss spheres of the Devas; on the bliss of liberated Śeṣa or Rudra. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. देवलोका: Devalokâḥ, the bliss-spheres of the Devas. ओता: Otâḥ, woven; depending. च Cha. प्रोता: Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh Gargî. इंद्रलोकेषु Indralokeṣu, on the bliss-spheres of the goddess Indrâ; on the bliss of the Mukta or liberated Sarasvatî. इति Iti. कस्मिन् Kasmin, on what; नु Nu, an interrogative word. खलु Khalu, indeed. इन्द्रलोका: Indralokâḥ, the bliss-spheres of Indrâ. ओता: Otâḥ, woven; depending. च Cha, and. प्रोता: Protâḥ,

set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh, Gargî. प्रजापतिलोकेषु Prajâpatilokeṣu, on the bliss spheres of Prajâpati; on the bliss of the Mukta or liberated Brahmâs. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. प्रजापतिलोकाः Projâpatilokâḥ, the bliss spheres of Prajâpati. ओताः Otâḥ, woven; depending. च Cha. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh, Gargî. ब्रह्मलोकेषु Brahmalokeṣu, on the worlds of Brahmaṇ; on the bliss of Para-Brahmaṇ. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. ब्रह्मलोकाः Brahmalokâḥ, the bliss spheres of Brahmaṇ. ओताः Otâḥ, woven; depending. च Cha. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. सः Saḥ, He; Yâjñavalkya. उवाच Uvâcha, said; ह Ha. गार्गि Gârgi, Oh, Gargî. मा Mâ, do not. अतिप्राक्षीः Atiprâkṣîḥ, ask an improper or absurd question. ते Te, thy. मूर्धा Mûrdhâ, head. मा Mâ, may not. व्यपप्तत् Vyapaptat, drop down: be crushed in Hell by stones. अनतिप्रश्न्यां Anatipraśnyâm, beyond which no question should be asked. वै Vai, indeed; truly. देवतां Devatâm, the deity. अतिपृच्छसि Atiprichchhasi, askest beyond. गार्गि Gârgi, Oh, Gargî. मा Mâ, do not. अतिप्राक्षीः Atiprâkṣîḥ, ask beyond the proper limit. इति Iti. ततः Tataḥ, then. गार्गी Gârgî, born in the family of Garga. वाचक्नवी Vâchaknavî, the daughter of Vâchaknu. उपरराम Upararâma, stopped from putting questions.

Note.—Gârgî, the questioner in this Brâhmaṇam, is the wife of Yâjñavalkya. In fact, she questions her own husband, and is silenced, not by reason, but by threat of hell-stones. She, however, reverts to her questionings in the Eighth Brâhmaṇam.

1. Then Gârgî, descendant of Vâchaknu, put this question to him. She said:—"O Yâjñavalkya, as all this (humanity) is woven and interwoven in the Waters (of Royalty—the Mukta World-Rulers), in what then are the Waters (of World-sovrans) woven and interwoven?"

"The Mukta World Rulers (Waters) are supported by the Mukta deva, called Chakra, the son of Vâyu. O Gârgî."

"In what is (Chakra, the son of) Vâyu woven and interwoven?"

"In the spheres (of the bliss of self-realisation) of Antarikṣa (a name of Marut, one of the sons of Vâyu), O Gârgî."

"In what are the spheres of bliss of Antarikṣa woven and interwoven?"

"In the spheres of blissful self-realisation of Gandharvas (another Marut, son of Vâyu), O Gârgî."

"In what are the spheres of bliss-consciousness of Gandharvas woven and interwoven?"

"In the spheres of bliss-consciousness of the Solar deity, O Gârgî."

"In what are the spheres of bliss of the Solar deity woven and interwoven?"

"In the spheres of bliss-consciousness of the deity of Moon (called Aniruddha), O Gârgî."

"In what are the spheres of bliss-consciousness of Moon woven and interwoven?"

"In the spheres of bliss-consciousness of Nakṣatras, O Gârgi."

Note.—(Na=not, kṣatra=protector. It is a name of Indra, for he has no one in the triloki as his protector, he being the protector of all).

"In what are the spheres of self-consciousness of Nakṣatra woven and interwoven?"

"In the spheres of self-consciousness of Devas (Rudras)."

"In what are the spheres of Deva woven and interwoven."

"In the spheres of the bliss-consciousness of the Goddess Indrâ (Sarasvati), O Gârgî."

"In what are the spheres of bliss-consciousness of the Goddess Indrâ woven and interwoven?"

"In the spheres of bliss-consciousness of Prajâpati (the four-faced Brahmâ), O Gârgî."

"In what are the spheres of bliss-consciousness of Prajâpati woven and interwoven?"

"In the sphere of bliss-consciousness of the Supreme Brahman, O Gârgî."

"In what is the sphere of bliss-consciousness of the Supreme Brahman woven and interwoven?"

Yâjñavalkya said :—"O Gârgî, do not ask too much, so that thy head may not be crushed, in nether world, by the

rocks of Hell. Thou askest an improper question about that Deity (who has no one above Him) and about whom no further question should be asked (than what the Revelation teaches). Do not ask too much, O Gârgî."

Then Gârgî Vâchaknavi ceased questioning :—181.

MADHVA'S COMMENTARY.

In the present Brâhmaṇam, called the Gârgi Brâhmaṇam, is shown the difference that exists even between the Muktas. (Not only are Muktas different from the Lord, but they are different among themselves also, for there are various grades of Muktas).

The word 'Loka' occurs in the passages, "Antarikṣa Lokeṣu, etc." It does not mean "world" here, but it means the bliss enjoyed by the Muktas and which constitutes the very essence of Muktas. The word 'Loka' is to be so interpreted in this Brâhmaṇam by reason of the context. If we look to the opening passage and to the concluding passage of this Brâhmaṇam, we shall find that they mention various Devas, and not various worlds or Lokas in the sense of sphere. Thus in the opening passage, we find "Apas," and "Vâyu" mentioned without the adjunct Lokas with them. So there can be no doubt that when Gârgi says "Sarvam Apsu Otam Cha Protam," or when she says "Kasmin nu Khalu Vâyur Otah," she does not use the word 'Lokah' in connection with these words, Apas and Vâyu. So there Apas and Vâyu must mean the deities or Devas of water and Vâyu. Similarly, in the concluding passage of this Brâhmaṇam we find Yâjñavalkya telling Gârgi that Brahma Loka, used in the above passage, means really not the world of Brahman, but the very Self of Brahman. For, when Gârgî asked in what is Brahma Loka Ota and Prota, he rebukes her by saying, thou askest questions about the highest Devatâ or God, for he says. "Ati prasnyan vai *Devatâm* Ati prichchhasi." This shows that the word "Loka," as used in the question about Brahma Loka, does not mean the world of Brahman, but the essence of Brahman. Therefore, whenever the word Loka occurs in this Brâhmaṇam, it must be taken to mean, not the world of that deity, but the very Svarupa of that deity.

(The question of Gârgi is not relating to worlds, she does not ask how the world of Antarikṣṣa is interwoven in some higher world, but her question is, how the Deva of Antarikṣa is supported by his higher deity). Moreover, we do not find that the higher worlds are supported by other worlds still more high, nor do we see that the lower worlds are supported by the higher worlds.

Nor is it a fact that the world of Vâyu is supported by the world of Gandharva, as taught in this Brâhmaṇam, (as it says that Gandharva Loka is the support of the Vâyu Loka). For all the śrutis declare that all worlds or Lokas are supported by the world of Vâyu, such as in the passage, "Vâyuna hi sarve lokah neniyante," etc., which mean that "all the worlds are supported by Vâyu and move therein, and are moved by Vâyu". So also in the Harivansa we find, "all the seven worlds are supported by that mighty powerful Vâyu." Moreover, in the concluding passage Yâjñavalkya says: "O Gârgi do not ask too much, lest thy head should fall off. Thou askest too much about a deity about whom we are not to ask too much." Now, had the question of Gârgî been about the world of Brahman, Yâjñavalkaya would not have said, "Thou askest too much." For a question about "on what is Brahma Loka supported" cannot be said to be a too much asking. (As a matter of fact, some books teach that there are worlds higher than that of Brahmâ, such as Vâikuntha and Goloka). Therefore, the word 'Lokah' does not mean the well-known Lokah or World here. Had it meant so, then the question about Brahma Loka could not be said to be an Atipraśna.)

Not only are the lower worlds not supported by the higher worlds, but, on the contrary, we find higher supported by the lower (as certainly the world of air is supported by earth).

In the Brâhmaṇam Vâyu Lokah is said to be supported by Gandharva Lokah. An objector says that the word 'Vâyu' there does not mean the highest God Vâyu, but one of the fortynine Maruts, who are also called Vâyu, and so the teaching of this Upaniṣad is not in conflict with other scriptures. Similarly, an objector says, "Nor the word 'Devatâ' used by Yâjñavalkya in the last sentence mean deity" but "Lokah" or Worlds, for worlds are also called Devatâs." This objection is answered by the commentator by saying :—)

There can be, moreover, no asking of too much questions regarding mere worlds (or Lokas, in the sense of worlds). Nor do we find that any one of the Maruts is supported by Gandharva Lokah, for the position of no Marut is inferior to that of Gandharva.

(The word "Lokah," as used in this Brâhmaṇa, does not mean world, but it means experiencing the bliss of one's Svarupa Ânanda, the bliss of self-realization. This explanation is supported by others also.)

As it has been said in the Brahmâṇda Purâṇa. The word "Apas," as used in this Brâhmaṇam, means the world-rulers, or Chakravartins;

because they enjoy (âpivanti) all pleasures. The enjoyments or Bhogas it is that is meant by the word 'Loka.' These Chakravartins are Muktas or freed souls, and they are so called, because they rest (varta) on Chakra. These Mukta Chakravartis or freed world-emperors are called Âpas in this Brâhmaṇam.) They rest on Chakra, the son of Vâyu, and so " Âpas" is said to be supported by Vâyu. The "Vâyu" who supports "Âpas" is not the supreme "Vâyu," but the son of "Vâyu," called Chakra). This Chakra is also a freed soul or Mukta. This Mukta Chakra in his turn is supported by a Mukta Marut, called Gandharva. (Thus " Âpas" means a Mukta Chakravarti, "Vâyu" means Mukta Chakra, Gandharva means a Mukta Marut.) The blessings enjoyed by the various classes of Muktas, called "Âpas", "Vâyu", " Gandharva," are included or surpassed by the bliss enjoyed by the Mukta Jîva, called Antarikṣa. This Antarikṣa is also a son of "Vâyu" and one of the Marutas. Their blessing is surpassed by the bliss enjoyed by the Muktas, called Sûryas. The blessing enjoyed by the Muktas, called Sûryas, is surpassed by the blessing enjoyed by the Muktas, called Chandra. Chandra is the name of Aniruddha, because he gives joy (Chandra means joy). Aniruddha is called also Chandra, because he dwells in the moon-world.

The Muktas, enjoying the blessings of Aniruddha, are surpassed by the blessing enjoyed by the Muktas, called Indra. The word Nakṣatra means Indra. He is called Nakṣatra, because he has not (*na*) Kṣatra or protector above him. (In the three worlds, Indra is the highest deity, and has got no one above him to protect him, for he protects all within the three worlds. Therefore, he is called na-kṣatra, or no protector.)

(But how do you say that there is no higher being than Indra? Are not Brahmâ and others higher than Indra? To this, the author replies :—)

No protector of Indra exists in the *three* worlds, Brahmâ and others are higher than Indra, but they are in worlds above the three worlds.

The beatitudes of the Mukta Indras depends upon the beatitude of Deva. (The bliss of Indras who have attained Mukti, is a drop or reflection from the bliss of the being, called Deva. Who is this Deva?)

The " Deva " is a name given to the Lingâtmâ. Rudra is called Lingâtmâ. Indras depend upon him.

The bliss enjoyed by the Muktas who have gone to Shiva, is also in its turn a drop of the bliss enjoyed by the Goddess, called Indrâ. The

Shiva bliss is a reflection of the bliss of this Goddess. Indrâ is the name of the Goddess Saraswati. Shiva is called Îśwara, and Saraswati is called Parameshwari or higher than Îśwara, (for Shiva), and so she is called Indrâ.

The Muktas that have reached the bliss of Indrâ or Saraswati are in their turn but enjoyers of the reflected bliss of Brahmâ or the Fourfaced One.

The blessings enjoyed by the Muktas that have gone to Brahmâ the Fourfaced One, are a reflection or drop from the blessing or Ânanda enjoyed by the Muktas, who have gone to the supreme Brahman. Brahman is higher than all.

Thus, in this universe, there is the above gradation of bliss, the bliss of one Mukta who is lower in order, is a reflection of the bliss of a Mukta higher in order. The Supreme Brahman is self-supported, and, therefore, His bliss is not the reflection of any one higher than Him. In fact, all the beatitudes of the world, from the highest Prajâpati down to the Mukta human being, are but reflections, fainter and fainter, as they go down, of the bliss of the Supreme Lord.

When Gârgi asked whether the bliss of the Supreme Brahman is a reflection of the bliss of some one higher, then Yâjñavalkya says that the head of such a questioner is always crushed by the punitive Devas, when the questioner is thrown into the Hell, called Blinding Darkness. (It is sinful to ask questions about Supreme Brahman, for we can know nothing about him by reasoning, and must depend upon revelation only). Therefore, Brahman is the Supreme and Eternal, and must be known as existing without any one to support Him, for he is the Full.

Thus it is related in the Brahmâṇḍa Purâṇa.

In the Bhârata also, we find the following :—

" All Devas are supported by Rudra, Rudra is refuged in the Fourfaced Brahmâ. The Fourfaced Brahmâ is always supported by me, but I am not supported by any one else."

This gradation of bliss is found in other Upaniṣads also ; such as in the Taitiriya Upaniṣad, in the passage beginning with "Atha Ata Ânandasya Mimansâ Bhavati."

The word 'Loka' has been explained as the " bliss-consciousness of the Muktas." It is derived from the two words "Lu" and "Ka," namely, those who have become Lu or *effaced* from the transmigratory world, that is, who have become Mukta. Thus Lu means vanished or gone from this world. Ka means pleasure. The pleasure enjoyed by the Lu or the

Mukta is called Loka. These Lokas, therefore, are pleasant places also, where the Muktas enjoy their bliss. The word 'Loka' may also be derived from Lu and Ka, meaning where the worldly pleasures have become vanished or Lu, and the latent bliss or Ka of the Self becomes manifest. Muktas are thus beings in whom worldly pleasures are destroyed, and in whom the higher spiritual pleasures become manifested.

Here ends the Commentary on Gârgî Brâhmaṇam.

अथ अंतर्यामि ब्राह्मणम् ।

SEVENTH OR ANTARYAMI BRAHMANAM.

MANTRA III. 7. 1.

अथ हैनमुद्दालक आरुणिः पप्रच्छ याज्ञवल्क्येति होवाच मद्रेष्ववसाम पतञ्चलस्य काप्यस्य गृहेषु यज्ञमधीयानाः। तस्यासीद्भार्या गन्धर्वगृहीता। तमपृच्छाम कोऽसीति। सोऽब्रवीत् कबन्ध आथर्वण इति। सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकाꣳश्च "वेत्थ नु त्वं काप्य तत्सूत्रं येनायं च लोकः परश्च लोकः सर्वाणि च भूतानि संहब्धानि भवन्तीति"। सोऽब्रवीत्पतञ्चलः काप्यो "नाहं तद्भगवन्वेदेति"। सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकाꣳश्च "वेत्थ नु त्वं काप्य तमन्तर्यामिणं य इमं च लोकं परं च लाकꣳ सर्वाणि च भूतानि योऽन्तरो यमयतीति"। सोऽब्रवीत्पतञ्चलः काप्यो "नाहं तं भगवन्वेदेति"। सोऽब्रवीत्पतञ्चलं काप्यंयाज्ञिकाꣳश्च "यो वै तत्काप्य सूत्रं विद्यात्तं चान्तर्यामिणमिति स ब्रह्मवित्स लोकवित्स देववित्स वेदवित्स भूतवित्स आत्मवित्स सर्वविदिति" तेभ्योऽब्रवीत्तदहं वेद। तच्चेत्त्वं याज्ञवल्क्य सूत्रमविद्वाꣳस्तं चान्तर्यामिणं ब्रह्मगवीरुदजसे मूर्धा ते विपतिष्यतीति। वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति। यो वा इदं कश्चिद्ब्रूयाद्वेदवेदेति यथा वेत्थ तथा ब्रूहीति ॥ १ ॥

अथ Atha, then. ह Ha. एनं Enam, him; to Yâjñavalkya. उद्दालकः Uddâlakaḥ, Uddâlaka by name. आरुणिः Âruṇiḥ, the son of Aruṇa. पप्रच्छ Paprachchha, asked. इति Iti, thus. उवाच Uvâcha, said. ह Ha. याज्ञवल्क्य Yâjñavalkya, oh, Yjñâavalkya. मद्रेषु Madreṣu, in the country of Madras. काप्यस्य Kâpyasya, born in the family of Kapi. पतंचलस्य Patañchalasya, of Patañchala. गृहेषु Gṛiheṣu, in the house. यज्ञं Yajñam, the science of offering the sacrifices. अधीयानाः Adhîyânâḥ, for the purpose of studying. अवसाम Asâma, (we) resided. तस्य Tasya, his; of Patañchala. भार्या Bhâryâ, wife. गंधर्वगृहीता Gandharvagṛihîtâ, possessed by a Gandharva. आसीत् Âsît, was. तं Tam, him; the Gandharva. अपृच्छाम Apṛichchhâma, we asked; we, the students, together with Patañchala asked. कः Kaḥ, who. असि Asi, thou art. इति Iti. सः Saḥ, he; the Gandharva. अब्रवीत् Abravît, said. कबंधः Kabandhaḥ, Kabandha by name. आथर्वणः Âtharvaṇaḥ, born in the family of Atharvaṇ. इति Iti. सः Sah, he; the Gandharva. अब्रवीत् Abravît, said. पतंचलं Patañchalam, to Patañchala. काप्यं Kâpyam, born in the family of Kapi. याज्ञिकान् Yâjñikân, the students of the science of sacrifice. च Cha, and. काप्य Kâpya, Oh, Kâpya. त्वं Tvam, thou. नु Nu, an interrogative word. वेत्थ Vettha, knowest. तत् Tat, that. सूत्रं Sûtram, thread. येन Yena, by which. अयं Ayam, this. लोकः Lokaḥ, world. च Cha. परः Paraḥ, the other. लोकः Lokaḥ, the world; such as the sky, etc. च Cha, and. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings. च Cha, and. संदृब्धानि Sandṛibdhâni, joined; bound together. भवंति Bhavanti, are. इति Iti. सः Saḥ, that. पतंचलः Patañchalaḥ, Patañchala. काप्यः Kâpyaḥ, born in the family of Kapi. अब्रवीत् Abravît, said. भगवन् Bhagavan, Oh, venerable Sir. अहं Aham, I. तत् Tat, that. न Na, not. वेद Veda, know. इति Iti. सः Saḥ, he; the Gandharva. पतंचलं Patañchalam, to Patañchala. काप्यं Kâpyam, born in the family of Kapi. याज्ञिकान् Yâjñikân, the students of the science of sacrifice. च Cha, and. अब्रवीत् Abravît, said. काप्य Kâpya, Oh Kâpya. नु Nu, an interrogative word. त्वं Tvam, thou. वेत्थ Vettha, knowest. तं Tam, that. अंतर्यामिनं Antaryâminam, the Inner ruler. यः Yaḥ, who. इमं Imam, this. लोकं Lokam, world such as भुः, भुवः, etc. च Cha. परं Param, the other. लोकं Lokam, the world, such as sky, etc. च Cha, and. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. च Cha, and. यः Yaḥ, who. अंतरः Antaraḥ, within: independently. यमयति Yamayati, rules. इति Iti. सः Saḥ, that. पतंचलः Patañchalaḥ, Patañchala. काप्यः Kâpyaḥ, born in the family of Kapi. अब्रवीत् Abravît, said. भगवन् Bhagavan, Oh Venerable Sir. अहं Aham, I. तं Tam, him. न Na, not. वेद Veda, know. इति Iti. सः Saḥ, he; the Gandharva. पतंचलं Patañchalam, to Patañchala. काप्यं Kâpyam, born in the family of Kapi. याज्ञिकान् Yâjñikân, the students of the science of sacrifice. अब्रवीत् Abravît, said. काप्य Kâpya, Oh Kâpya. यः Yah, whoever. वै Vai, indeed. तत् Tat, that. सूत्रं Sûtram, the thread. तं Tam, that. अंतर्यामिनं Antaryâminam, the Inner ruler. च Cha, and. विद्यात् Vidyât, knows. इति Iti. सः Saḥ, he; the knower. ब्रह्मवित् Brahmavit, the knower of Brahmaṇ, the full. सः Saḥ, he; the knower. लोकवित् Lokavit, the knower of the world; because he knows Him, who made the world. सः Saḥ, he. देववित् Devavit, the knower of the gods, because he knows the God of the gods. सः Saḥ, he. वेदवित् Vedavit, the knower of the Vedas, because he realises the teachings of the Vedas सः Saḥ, he. भूतवित्

Bhûtavit, the knower of the elements or beings, because he knows Him, who governs them. स: Saḥ, he. आत्मवित् Âtmavit, the knower of Âtman or Âptas or saved souls or souls, that have reached the Lord. स: Saḥ, he. सर्ववित् Sarvavit, the knower of all, because he knows the Lord, who is the essence of all. इति Iti. तेभ्य: Tebhyaḥ, to them; to Patañchala, and others अब्रवीत् Abravît, said. तत् Tat, that; the teaching of the Gandharva, regarding the thread and regarding the Inner Ruler. अहं Aham, I. वेद Veda, know. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. चेत् Chet, if. तत् Tat, that. सूत्रं Sûtram, the thread. तं Tam, that. अंतर्यामिनं Antaryâminam, the Ruler of the inner-world. च Cha, and. अविद्वान् Avidvân, not knowing; ignorant of. त्वं Tvam, thou. ब्रह्मगवी: Brahmagavîḥ, Brahmacows; the cows that are to be the property of one who knows the Brahmaṇ. उदजसे Udajase, takest away. ते Te, thy. मूर्धा Mûrdhâ, head. विपतिष्यति Vipatiṣyati, shall drop down. इति Iti. गौतम Gautama, Oh, Gautama तत् Tat, that. सूत्रं Sûtram, the thread. तं Tam, that. अंतर्यामिनं Antaryâminam, the Ruler of the Inner world. च Cha, and. अहं Aham, I. वेद Veda, know. वै Vai, certainly. इति Iti. य: Yaḥ, whoever. कश्चित् Kaśchit, any person. इदं Idam, this. ब्रूयात् Brûyât, may say. वेद Veda, I know. वेद Veda. I know. वै Vai, indeed. इति Iti. यथा Yathâ, in which way. वेत्थ Vettha, thou knowest. तथा Tathâ, in that way. ब्रूहि Brûhi, tell. इति Iti.

1. Then asked him Uddâlaka, the son of Aruṇa. He said—" Yâjñavalkya, in the country of the Madras, we resided in the house of Patañchala, of the family of Kapi, for studying the science of offering sacrifices. His wife was possessed by a Gandharva. We asked him (the Gandharva)—" Who art thou?" "I am Kabandha" said he, "the son of Atharvan." He said to Patañchala, of the family of Kapi, and to us who were the students of the science of sacrifice—" O Kâpya, knowest thou that Thread by which this world, and the other world and all beings are joined together?" Patañchala, of the family of Kapi, said, "I do not know it, Oh, venerable sir." He said to Patañchala, of the family of Kapi, and to us who were the students of the science of sacrifice—" Dost thou know, oh, Kâpya, that Inner Ruler who within rules this world and the other world and all beings?" Patañchala, of the family of Kapi, said—" I do not know this, Oh, venerable sir." He said to Patañchala, of the family of Kapi, and to us who were the students of the science of sacrifice—" Oh, Kâpya, whoever knows the Thread and the Inner

Ruler knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows the elements, knows the freed souls, and knows all." (Then the Gandharva) said (all about the Thread and the Inner Ruler) to them. Therefore, do I know this. If thou, Oh, Yâjñavalkya, ignorant of the Thread and the Ruler of the inner world, takest away the cows that are to be the property of one who knows the Brahman, thy head shall certainly drop down." "I know, rest assured, Oh Gautama, the Thread and the Inner Ruler." "Any one may say this, 'I know,' 'I know'; but tell the manner in which thou knowest."—175.

MANTRA III 7. 2.

स होवाच वायुर्वै गौतम तत्सूत्रं। वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति। तस्माद्वै गौतम पुरुषं प्रेतमाहुर्व्यस्रंसिषतास्याङ्गानीति। वायुना हि गौतम सूत्रेण संदृब्धानि भवन्तीति। एवमेवैतद्याज्ञवल्क्यान्तर्यामिणं ब्रूहीति ॥ २ ॥

सः Saḥ He; Yâjñavalkya. उवाच Uvâcha, replied; ह Ha. गौतम Gautama, Oh, Gautama. वायुः Vâyuḥ the Vâyu. वै Vai, indeed. तत् Tat, that. सूत्रं Sûtram, the thread. गौतम Gautama Oh, Gautama. वायुना Vâyunâ, in the form of Vâyu; which is Vâyu. सूत्रेण Sûtreṇa, by the thread. वै Vai, indeed; to be sure. अयं Ayam, this. लोकः Lokaḥ, the world. च Cha. परः Paraḥ, the other. लोकः Lokaḥ, the world. च Cha, and. सर्वाणि Sarvâṅi, all. भूतानि Bhutâni, elements; beings. च Cha, and. संदृब्धानि Sandṛibdhâni, joined; bound together. भवंति Bhavanti are. तस्मात् Tasmât, therefore. गौतम Gautama, Oh, Gautama. पुरुषं Puruṣam, a man. प्रेतम् Pretam, dead; when he is given up by the Vâyu. आहुः Âhuḥ, they say. वै Vai, indeed. अस्य Asya, of the dead man. अंगानि Aṅgâni, the limbs; the members of the body. व्यस्रंसिषत Vyasramsiṣata, are relaxed; become putrid. इति Iti. हि Hi, it is therefore. गौतम Gautama, Oh, Gautama. वायुना Vâyunâ, in the form of Vâyu; of Vâyu. सूत्रेण Sûtreṇa, by the thread. संदृब्धानि Sandṛibdhâni, joined. भवंति Bhavanti (all) are. इति Iti. एतत् Etat, this. एवम् Evam, so. एव Eva, to be sure. याज्ञवल्क्य Yâjñavalkya, Oh, Vâjñavalkya. अंतर्यामिणं Antnryâminam, of the Governor of the inner world. ब्रूहि Brûhi, speak. इति Iti.

2. He (Yâjñavalkya) replied—"The Vâyu, Oh Gautama, is the thread. It is, indeed, by the thread of Vâyu,

Oh, Gatuama, this world and the other world and all the beings, are joined together. Therefore, it is, Oh Gautama, said of a man when dead (and given up by the Vâyu) that the members of his body become putrid. Therefore, by the thread of Vâyu, Oh Gautama, are (all things) joined." "It is so, to be sure, Oh Yâjñavalkya. (Now) speak of the Governor of the inner world."—176.

MANTRA III. 7. 3.

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ३ ॥

यः Yaḥ, who. पृथिव्यां Prithivyâm, in Garuḍa, as well as in his wife. [पृथु Pṛithu, the Lord Nârâyaṇa, and, वा Vâ, to go. पृथुं नारायणं समादाय वाति गच्छति इति He who goes, carrying the Lord Nârâyaṇa.] तिष्ठन् Tiṣṭhan, dwelling; being present. पृथिव्याः Pṛithivyâḥ, from the Garuḍa. Of the Garuḍa, as others explain it. अंतरः Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom, पृथिवी Pṛithivî, the Garuḍa. न Na, not. वेद Veda, knows. यस्य Yasya, whose. पृथिवी Pṛithivî, Garuda. शरीरं Sarîram, body, like the external body, being under His control. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. पृथिवीं Pṛithivîm, Garuḍa. यमयति Yamayati, governs. एषः Eṣah, this one. ते Te, thy. आत्मा Âtmâ, Governor; master; lord. अंतर्यामी Antaryâmî, independent governor; (अंतर Antar, independent, and यामिन् Yâmin, one who governs). अमृतः Amṛitaḥ, eternal; deathless.

3. He who, though dwelling in Pṛithivî (Garuḍa), is yet distinct from Pṛithivî, whom Pṛithivî does not know, whose *body* is Pṛithivî, He is that Vishṇu, the well of inner joy to Pṛithivî, who controls this Pṛithivî, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—177.

MANTRA III. 7. 4.

योऽप्सु तिष्ठन्नद्भ्योऽन्तरो यमापो न विदुर्यस्यापः शरीरं योऽपोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ४ ॥

यः Yaḥ, who. अप्सु Apsu, in Varuṇa. तिष्ठन् Tiṣṭhan, dwelling; being present. अद्भ्यः Adbhyaḥ, from Varuṇa; of Varuṇa, as others explain it. अंतरः Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom. आपः

Âpaḥ, Varuṇa. शरीरं Sarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. आपः Âpaḥ, Varuṇa. यमयति Yamayati, Governs. एषः Esaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; master; Lord. अंतर्यामी Antaryâmî, Independent Governor. अमृतः Amritaḥ, external; deathless.

4. He who, though dwelling in Apas (Varuṇa), is yet distinct from Varuṇa, whom Varuṇa does not know, whose *body* is Varuṇa, He is that Vishṇu, the well of inner joy to Varuṇa, who controls this Varuṇa, He is thy Ruler also, the Absotute Inner Governor, the Immortal.—178.

MANTRA III. 7. 5.

योऽग्नौ तिष्ठन्नग्नेरन्तरो यमग्निर्न वेद यस्याग्निः शरीरं योऽग्निमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ५ ॥

यः Yaḥ, who. अग्नौ Agnau, in Agni, the fire-god. तिष्ठन् Tiṣṭhan, dwelling; being present. अग्नेः Agneḥ, from Agni, the fire-god. Of Agni, as others explain it. अंतरः Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom. अग्निः Agniḥ, Agni, the fire-god. न Na, not. वेद Veda, knows. यस्य Yasya, whose. अग्निः Agniḥ, Agni, the fire-god. शरीरं Sarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. The inner fount of joy. अग्निः Agniḥ, Agni, the fire-god यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; master; Lord. अंतर्यामी Antaryâmî, independent Governor. अमृतः Amritaḥ, eternal; deathless.

5. He who, though dwelling in Agni (Fire-God), is distinct from Agni, whom Agni does not know, whose *body* is Agni, He is that Vishṇu, the well of inner joy to Agni, who controls this Agni, He is thy Ruler also, the Absolute Inner Governor, the Immortal.—179.

MANTRA III. 7. 6.

योऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरो यमन्तरिक्षं न वेद यस्यान्तरिक्षꣳ शरीरं योऽन्तरिक्षमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ६ ॥

यः Yaḥ, who. अंतरिक्षे Antarikṣe, in Hara. (अंतर Antar, what is within one's ownself; ई I, wilfully, and क्ष Kṣa, to give up. The full meaning is. One who wilfully gives up what is within one's mind). तिष्ठन् Tiṣṭhan, dwelling; being

present. अंतरिक्षात् Antarikṣât, from Hara; of Hara, as others explain it. अंतर: Antaraḥ. separate; very dear, according to the second interpretation. यं Yam, whom. अंतरिक्षं Antarikṣam, Hara. न Na, not. वेद Veda, knows. यस्य, Yasya, whose. अंतरिक्षं Antarikṣam, Hara. शरीरं Śarîram, like the external body. य: Yaḥ, who. अंतर: Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. अंतरिक्षं Antarikṣam, Hara. यमयति Yamayati, governs. एष: Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor; master; lord. अंतर्यामी Antaryâmî, independent governor. अमृत: Amṛitaḥ, eternal; deathless.

6. He who, though dwelling in Antarikṣa (Hara), is yet distinct from Hara, whom Hara, does not know, whose *body* is Hara, He is that Vishṇu, the well of inner joy to Hara. He who controls this Hara, is thy Ruler also, the Absolute Inner Governor, the Immortal.—180.

MANTRA III. 7. 7.

यो वायौ तिष्ठन्वायोरन्तरो यं वायुर्न वेद यस्य वायुः शरीरं यो वायुमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ७ ॥

य: Yaḥ, who. वायौ Vâyau, in the chief of the Vâyus. तिष्ठन् Tiṣṭhan, dwelling; being present. वायो: Vâyoḥ, from the chief of the Vâyus. Of the Vâyu, as others explain it. अंतर: Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom. वायु: Vâyuḥ, the chief of the Vâyus. न Na, not. वेद Veda knows. यस्य Yasya, whose. वायु: Vâyuḥ, the chief of the Vâyus. शरीरं Sarîram, like the external body. य: Yaḥ, who. अंतर: Antaraḥ, one who delights within, without any connection with anything external; object, one who is very dear. वायुम् Vâyum the chief of the Vâyus. यमयति Yamayati, governs. एष: Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor; master; lord. अंतर्यामी Antaryâmî, independent governor. अमृत: Amritaḥ, eternal; deathless.

7. He who though dwelling, in Vâyu, is yet distinct from Vâyu, whom Vâyu does not know, whose *body* is Vâyu., He is that Vishṇu, the well of inner joy to Vâyu. He who controls this Vâyu, is thy Ruler also, the Absolute Inner Governor, the Immortal.—181.

MANTRA III. 7. 8.

यो दिवि तिष्ठन्दिवोऽन्तरो यं द्यौर्न वेद यस्य द्यौः शरीरं यो दिवमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ८ ॥

य: Yaḥ, who. दिवि Divi, in Sarasvati who like lightening flashes, in order to remove the darkness (of ignorance). This word also means Umâ or Durgâ.

तिष्ठन् Tiṣthan, dwelling ; being present. दिव: Divaḥ, from Sarasvati ; of Sarasvati, as others explain it. अंतर: Antaraḥ, separate ; very dear, according to the second interpretation. यं Yam, whom. द्यौ: Dyauḥ, Sarasvati. न Na, not. वेद Veda, knows. यस्य Yasya, whose. द्यौ: Dyauḥ, Sarasvati. शरीरं Śarîram, like the external body. य: Yaḥ, who. अंतर: Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. द्यौ Dyauḥ, Sarasvati यमयति Yamayati, governs. एष: Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor ; master, lord. अंतर्यामी Antaryâmî, independent governor. अमृत: Amritaḥ, eternal ; deathless

8. He who, though dwelling in Dyu (Sarasvati), is yet distinct from Sarasvati, whom Sarasvati does not know, whose *body* is Sarasvati, He is that Vishṇu, the well of inner joy to Sarasvati. He who controls this Sarasvati, is thy Ruler also, the Absolute Inner Governor, the Immortal.—182.

MANTRA III. 7. 9.

य आदित्ये तिष्ठन्नादित्यादन्तरो यमादित्यो न वेद यस्यादित्यः शरीरं य आदित्यमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ९ ॥

य: Yaḥ, who. आदित्ये Âditye, in the sun. This word, though also means सदाशिव Sadâśiva, yet it means the sun here, for अंतरिक्ष has been used for Śiva तिष्ठन् Tiṣthan, dwelling ; being present. आदित्यात् Âdityât, from the sun ; of the sun, as others explain it. अंतर: Antaraḥ, separate ; very dear, according to the second interpretation. यं Yam, whom. आदित्य: Âdityaḥ, the sun. न Na, not. वेद Veda, knows. यस्य Yasya, whose. आदित्य: Âdityaḥ, the sun. शरीरं Śarîram, like the external body. य: Yaḥ, who. अंतर: Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. आदित्य: Âdityaḥ, the sun. यमयति Yamayati, governs. एष: Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor ; master ; lord. अंतर्यामी Antaryâmî, independent governor. अमृत: Amṛitaḥ eternal ; deathless.

9 He who, dwelling in the Sun, is distinct from the Sun, whom the Sun does not know, whose *body* is the Sun. He is that Vishṇu, the well of inner joy to the Sun. He who controls this Sun is thy Ruler also, the Absolute Inner Governor, the Immortal.—183.

MANTRA III. 7. 10.

यो दिक्षु तिष्ठन्दिग्भ्योऽन्तरो यं दिशो न विदुर्यस्य दिशः शरीरं यो दिशोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१०॥

यः Yaḥ, who. दिक्षु Dikṣuḥ, in the deities of all the directions. तिष्ठन् Tiṣṭhan, dwelling; being present. दिग्भ्यः Digbhyaḥ, from the deities of all the directions. Of the deities of all the directions, as others explain it. अंतरः Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom. दिशः Diśaḥ, the deities of all the directions. न Na, not. विदुः Viduḥ, know. यस्य Yasya, whose. दिशः Diśaḥ, the deities of all the directions. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. दिशः Diśaḥ, the deities of all the directions. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; master, lord. अंतर्यामी Antaryâmî, Independent Governor. अमृतः Amṛitaḥ, eternal; deathless.

10. He who, dwelling in Dik (Quarters), is distinct from Dik, whom Dik does not know, whose *body* is Dik; He is that Vishṇu the well of inner joy to Dik. He who controls this Dik, is thy Ruler also, the Absolute Inner Governor, the Immortal.—184.

MANTRA III. 7. 11.

यश्चन्द्रतारके तिष्ठंश्चन्द्रतारकादन्तरो यं चन्द्रतारकं न वेद यस्य चन्द्रतारकꣳ शरीरं यश्चन्द्रतारकमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ११ ॥

यः Yaḥ, who. चंद्रतारके Chandratârake, in Kâma as well as in Indra. The word Chandra is used for Kâma, and the word Târakâ is used for Indra. तिष्ठन् Tiṣṭhan, dwelling; being present. चंद्रतारकात् Chandratârakât, from Kâma as well as from Indra. Of Kâma as well as of Indra, as others explain it. अंतरः Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom. चंद्रतारकं Chandratârakam, Kâma as well as Indra. न Na, not. वेद Veda, know. यस्य Yasya, whose. चंद्रतारकं Chandratârakam, Kâma as well as Indra. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ,one who delights within, without any connection with anything external. One who is very dear. चंद्रतारकम् Chandratârakam, Kâma as well as Indra. यमयति Yamayati, Governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; master, lord. अंतर्यामी Antaryâmî, Independent Governor. अमृतः Amṛitaḥ, eternal; deathless.

11. He who, dwelling in Kâma and Indra, is distinct from Kâma and Indra, whom Kâma and Indra do not

know, whose *body* is Kâma and Indra, He is that Vishṇu the well of inner joy to Kâma and Indra. He who controls the Kâma and Indra, is thy Ruler also, the Absolute Inner Governor, the Immortal.—185.

MANTRA III. 7. 12.

य आकाशे तिष्ठन्नाकाशादन्तरो यमाकाशो न वेद यस्याकाशः शरीरं य आकाशमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ १२ ॥

यः Yaḥ, who. आकाशे Âkâśe, in Vighneśa (विघ्नेश). तिष्ठन् Tiṣthan, dwelling; being present. आकाशात् Âkâśât, from Vighneśa; of Vighneśa, as others explain it. अंतरः Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom. आकाशः Âkâśaḥ, Vighneśa. न Na, not. वेद Veda, knows. यस्य Yasya, whose. आकाशः Âkâśaḥ, Vighneśa. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within, without any connection with anything external, one who is very dear. आकाशम् Âkâśam, Vighneśa. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; Master, Lord. अंतर्यामी Antâryâmî, independent governor. अमृतः Amritâḥ, eternal; deathless.

12. He who, dwelling in Ether (Vighneśa), is distinct from Vighna, whom Vighneśa does not know, whose *body* is Vighneśa, He is that Vishṇu, the well of inner joy to Vighneśa. He who controls this Vighneśa is thy Ruler also, the Absolute Inner Governor, the Immortal.—186.

MANTRA III. 7. 13.

यस्तमसि तिष्ठंस्तमसोऽन्तरो यं तमो न वेद यस्य तमः शरीरं यस्तमोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ १३ ॥

यः Yaḥ, who. तमसि Tamasi, in Durgâ. (तामयति ग्लापयति इति तमः—She who makes foul or darkness). तिष्ठन् Tisṭhan, Dwelling; being present. तमसः Tamaṣaḥ, from Durgâ; of Durgâ as others explain it. अंतरः Antaraḥ, separate; very dear according to the other interpretation. यं Yam, whom. तमः Tamaḥ, Durgâ न Na, not. वेद Veda, knows. यस्य Yasya whose. तमः Tamaḥ, Durgâ. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. तमः Tamaḥ, Durgâ. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; Master; Lord. अंतर्यामी Antaryâmî, Independent governor. अमृतः Amritaḥ, Eternal; deathless.

13. He who dwelling in Darkness (Durgâ) is distinct from Darkness, whom Darkness does not know, whose *body* is Darkness, He is that Vishṇu the well of inner joy to Durgâ. He who controls this Durgâ, is thy Ruler also, the Absolute Inner Governor, the Immortal.—187.

MANTRA III. 7. 14.

यस्तेजसि तिष्ठंस्तेजसोऽन्तरो यं तेजो न वेद यस्य तेजः शरीरं यस्तेजोन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः। इत्यधिदैवतम्। अथाधिभूतम् ॥ १४ ॥

यः Yaḥ, who. तेजसि Tejasi, in Light, in Srî. तिष्ठन् Tiṣṭhan, dwelling; being present. तेजसः Tejasaḥ, from Srî; of Srî as others explain it. अंतरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom. तेजः Tejaḥ, Srî. न Na, not. वेद Veda, knows. यस्य Yasya, whose. तेजः Tejaḥ, Srî. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. तेजः Tejaḥ, Srî. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor, Master; Lord. अंतर्यामी Antaryâmî, independent governor. अमृतः Amṛitaḥ, eternal; deathless. इति Iti. अधिदैवतम् Adhidaivatam, thus are explained the worlds and their governing deities. अथ Atha, now. अधिभूतम् Adhibhûtam, an explanation about the jîvas (living beings) and their inner ruler.

14. He who dwelling in Light (Śrî) is distinct from Śrî, whom Śrî does not know, whose *body* is Śrî, He is that Vishṇu, the well of inner joy to Śrî. He who controls this Śrî, is thy Ruler also, the Absolute Inner Governor, the Immortal. So far has been explained with respect to the Devas or cosmic agents. Now with respect to the Beings or the Jîvas.—188.

MANTRA III. 7. 15.

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयत्येष त आत्मान्तर्याम्यमृत इत्यधिभूतम्। अथाध्यात्मम् ॥ १५ ॥

यः Yaḥ, who. सर्वेषु Sarveṣu, all, भूतेषु Bhûteṣu in the living beings or Jîvas such as men &c. तिष्ठन् Tiṣṭhan, Dwelling; being present. सर्वेभ्यः Sarvehbyaḥ, all.

भूतेभ्यः Bhûtebhyaḥ, from the living beings or Jîvas. अंतरः Antaraḥ, separate ; very dear according to the second interpretation. यं Yam, whom. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the living beings or Jîvas. न Na, not. विदुः Viduḥ, know. यस्य. Yasya whose. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the living beings or Jîvas. शरीरम् Śarîram, like the external body. यः Yaḥ, who अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the living beings or Jîvas. यमयति Yamayati governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; Master, Lord. अंतर्यामी Antaryâmî, independent Governor. अमृतः Amṛitaḥ, Eternal; deathless. इति Iti. अधिभूतम् Adhibhûtam, thus are explained all the Jîvas (living beings) and their Inner ruler. अथ Atha, now. अध्यात्मं Adhyâtmam, are being explained the Indriyas that reside in the bodies of the living beings and the Inner ruler of those Indriyas.

15. He who though dwelling in All the Jîvas is yet distinct from all the Jîvas, whom all the Jîvas do not know, whose *body* is all the Jîvas, He is that Vishṇu, the well of inner joy to the Jîvas, He who controls all the Jîvas, is thy Ruler also, the Absolute Inner Governor, the Immortal. Thus are explained all the Jîvas (living beings) and their Inner-Ruler. Now are being explained the devas of Indriyas that reside in the bodies of the living beings, and the Inner Ruler of those devas of Indriyas.—189.

MANTRA III. 7. 16.

यः प्राणे तिष्ठन् प्राणादन्तरो यं प्राणो न वेद यस्य प्राणः शरीरं यः प्राणमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१६॥

यः Yaḥ, who. प्राणे Prâṇe, in Prâṇa who is the presiding deity of the organ of smell. तिष्ठन् Tiṣṭhan, Dwelling, being; present. प्राणात् Prâṇât, from Prâṇa; of Prâṇa as others explain it. अंतरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom. प्राणः Prâṇah, Prâṇa; the presiding deity of the organ of smell. न Na, not. वेद Veda, knows. यस्य Yasya, whose. प्राणः Prâṇaḥ, Prâṇa the presiding deity of the organ of smell. शरीरम् Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. प्राणम् Praṇam, Prâṇa. यमयति Yamayati, governs, एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; Master; Lord. अंतर्यामी Antaryâmî, Independent governor. अमृतः Amṛitaḥ, eternal; deathless.

16. He who dwelling in Prâṇa (Smell-deva) is distinct from Smell-god, whom Smell-god does not know, whose *body*

is Smell-god, He is that Vishṇu, the well of inner joy to Smell-god. He who controls this Smell-god, is thy Ruler also, the Absolute Inner Governor, the Immortal.—190.

MANTRA III. 7 17.

योे वाचि तिष्ठन्वाचोऽन्तरो यं वाङ् न वेद यस्य वाक् शरीरं यो वाचमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१७॥

यः Yaḥ, who. वाचि Vâchi, in the organ of speech. तिष्ठन् Tiṣṭhan, dwelling; being present. वाचः Vâchaḥ, from the organ of speech; of the organ of speech as others explain it. अंतरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom. वाक् Vâk, the organ of speech. न Na, not वेद Veda, knows. यस्य Yasya, whose. वाक् Vâk, the organ of speech. शरीरं Sarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. वाक् Vâk, the organ of speech. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Atmâ, governor; Master; Lord. अंतर्यामी Antaryâmi, Independent governor. अमृतः Amṛitaḥ, eternal; deathless.

17. He who though dwelling in the deva of speech, is distinct from Speech-god, whom Speech-god does not know, whose *body* is Speech-god. He is that Vishṇu, the well of inner joy to Speech-god. He who controls this Speech-god is thy ruler also, the Absolute Inner Governor, the Immortal.—191.

M NNRA III. 7. 18.

यश्चक्षुषि तिष्ठꣳश्चक्षुषोऽन्तरो यं चक्षुर्न वेद यस्य चक्षुः शरीरं यश्चक्षुरन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ १८ ॥

यः Yaḥ, who. चक्षुषि Chakṣuṣi, in the organ of sight. तिष्ठन् Tiṣṭhan, dwelling; being present. चक्षुषः Chakṣuṣaḥ, from the organ of sight; of the organ of sight as others explain it. अंतरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom. चक्षुः Chakṣuḥ, the organ of sight. न Na, not. वेद Veda, knows. यस्य Yasya, whose. चक्षुः Chakṣuḥ, the organ of sight. शरीरं Sarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. चक्षुः Chakṣuḥ, the organ of sight. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor; Master; Lord. अंतर्यामी Antaryâmî, Independent governor. अमृतः Amṛitaḥ, eternal; deathless. (He is) thy governor, and (He is) deathless.

18. He who dwelling in the devà of the Eye, is distinct from the Eye-god, whom the Eye-god does not know, whose *body* is the Eye-god, He is that Vishṇu, the well of inner joy to the Eye-god. He who controls this Eye-god, is thy Ruler also, the Absolute Inner Governor, the Immortal.—192.

MANTRA III. 7. 19.

यः श्रोत्रे तिष्ठञ्छ्रोत्रादन्तरो यꣳ श्रोत्रं न वेद यस्य श्रोत्रꣳ शरीरं यः श्रोत्रमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१६॥

यः Yaḥ, who. श्रोत्रे Śrotre, in the organ of hearing. तिष्ठन् Tiṣṭhan, dwelling; being present. श्रोत्रात् Śrotrât, from the organ of hearing; of the organ of hearing as others explain it. अन्तरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom. श्रोत्रं Śrotram, the organ of hearing. न Na, not. वेद Veda, knows. यस्य Yasya, whose. श्रोत्रं Śrotram, the organ of hearing. शरीरं Śarîram, like the external body. यः Yaḥ, who. अन्तरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. श्रोत्रं Śrotram, the organ of hearing. यमयति Yamayati, governs एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor; Master; Lord. अन्तर्यामी Antaryâmî, Independent governor. अमृतः Amṛitaḥ, eternal; deathless.

19. He who though dwelling in the Ear-god, is distinct from Ear-god, whom Ear-god does not know, whose *body* is Ear-god, He is that Vishṇu, the well of inner joy to Ear-god. He who controls this Ear-god, is thy Ruler also, the Absolute Inner Governor, the Immortal.—193.

MANTRA III. 7. 20.

यो मनसि तिष्ठन्मनसोऽन्तरो यं मनो न वेद यस्य मनः शरीरं यो मनोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥२०॥

यः Yaḥ, who. मनसि Manasi, in the mind. तिष्ठन् Tiṣṭhan, dwelling; being present. मनसः Manasaḥ, from the mind; of the mind as others explain it. अंतरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom. मनः Manaḥ, the mind. न Na, not. वेद Veda, knows. यस्य Yasya, whose. मनः Manaḥ, the mind. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear मनः Manaḥ, the mind. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te thy. आत्मा Âtmâ, governor; Master; Lord. अंतर्यामी Antaryâmî, Independent governor. अमृतः Amṛitaḥ, eternal; deathless

20. He who dwelling in the Mind-god is distinct from the Mind-god, whom the Mind-god does not know, whose *body* is the Mind-god, He is that Vishṇu, the well of inner joy to the Mind-god. He who controls this Mind-god, is thy Ruler also the Absolute Inner Governor, the Immortal.—194.

MANTRA III. 7. 21.

यस्त्वचि तिष्ठꣳस्त्वचोऽन्तरो यं त्वङ् न वेद यस्य त्वक् शरीरं यस्त्वचमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥२१॥

यः Yaḥ, who. त्वचि Tvachi, in the skin. तिष्ठन् Tiṣṭhan, dwelling; being present. त्वचः Tvachaḥ, from the skin; of the skin as others explain it. अंतरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom. त्वक् Tvak, the skin. न Na, not, वेद Veda, knows. यस्य Yasya, whose त्वक् Tvak, the skin. शरीरम् Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. त्वक् Tvak, the skin. यमयति Yamayti, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor; Master; Lord. अंतर्यामी Antaryâmî, independent governor. अमृतः Amṛitaḥ, eternal; deathless.

21. He who though dwelling in the Skin-god is yet distinct from the Skin-god, whom the Skin-god does not know, whose *body* is the Skin-god, He is that Vishṇu, the well of inner joy to the Skin-god. He who controls this Skin-god, is thy Ruler also, the Absolute Inner Governor, the Immortal.—195.

MANTRA III. 7. 22.

यो विज्ञाने तिष्ठन्विज्ञानादन्तरो यं विज्ञानं न वेद यस्य विज्ञानꣳ शरीरं यो विज्ञानमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ २२ ॥

यः Yaḥ, who. विज्ञाने Vigñâne, in Chaturmukha, the presiding deity of all the beings. तिष्ठन् Tiṣṭhan, dwelling; being present. विज्ञानात् Vijñânât, from Chaturmukha; of Chaturmukha as others explain it. अंतरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom. विज्ञानं Vigñânam Chaturmukha, the presiding deity of all the beings. न Na, not. वेद Veda, knows. यस्य Yasya, whose. विज्ञानं Vijñânam, Chaturmukha. शरीर Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. विज्ञानं Vijñânam,

Chaturmukha यमयति Yamayati, governs. एष: Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor; Master; Lord. अंतर्यामी Antaryâmî, Independent governor. अमृत: Amṛitaḥ, eternal; deathless.

22. He who though dwelling in Intelligence (Chaturmukha) is yet distinct from Chaturmukha, whom Chaturmukha does not know, whose *body* is Chaturmukha, He is that Vishṇu, the well of inner joy to Chaturmukha, He who controls this Chaturmukha, is thy Ruler also, the Absolute Inner Governor, the Immortal.—196.

MANTRA III. 7. 23.

यो रेतसि तिष्ठन् रेतसोऽन्तरो यं रेतो न वेद यस्य रेतः शरीरं यो रेतोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः । अदृष्टो द्रष्टाऽश्रुतः श्रोत्राऽमतो मन्ताऽविज्ञातो विज्ञाता नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नान्योऽतोऽस्ति मन्ता नान्योऽतोऽस्ति विज्ञातैष त आत्मान्तर्याम्यमृतः । अतोऽन्यदार्तं । ततो होद्दालक आरुणिरुपरराम ॥ २३ ॥

इति सप्तमं ब्राह्मणम् ॥ ७ ॥

य: Yaḥ, who. रेतसि Retasi, in semen or in seed. तिष्ठन् Tiṣṭhan, welling; being present. रेतस: Retasaḥ, from the semen. Of the semen as others explain it. अंतर: Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom. रेत: Retaḥ, the semen or the seed. न Na, not. वेद Veda, knows. यस्य Yasya, whose, रेत: Retaḥ, the semen; the seed. शरीरं Śarîram, like the external body. य: Yaḥ, who. अंतर: Antaraḥ, one who delights within without any connection with anything external. One who is very dear. रेत: Retaḥ, the semen; the seed. यमयति Yamayati, governs. एष: Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor; master; lord अंतर्यामी Antaryâmî, independent governor. अमृत: Amritaḥ, eternal; deathless. अदृष्ट: Adriṣṭaḥ, beyond the reach of sight, unseen. द्रष्टा Draṣṭâ, one who directly sees everything. अश्रुत: Aśrutaḥ, unheared; beyond the reach of hearing. श्रोता Śrotâ, one who himself hears everything. अमत: Amataḥ, beyond the reach of the mind. मंता Mantâ, one who thinks everything. अविज्ञात: Avijñâtaḥ, unknown; beyond the reach of comprehension. विज्ञाता Vijñâtâ, one who knows. अत: Ataḥ, than Him. अन्य: Anyaḥ, other. द्रष्टा Draṣṭâ, seer; one who sees. न Na, not. अस्ति Asti, there is. अत: Ataḥ, than Him. अन्य: Anyaḥ, other. श्रोता Śrotâ, hearer. न Na, not. अस्ति Asti, there is. अत: Ataḥ, than Him. अन्य: Anyaḥ, other. मंता Mantâ, thinker; one who minds. न Na, not. अस्ति Asti; there is. अत: Aṭaḥ

than Him. अन्य: Anyaḥ; other. विज्ञाता Vijñâtâ, knower. न Na, not. अस्ति Asti, there is. एष: Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Âtman ; Master ; Lord. अंतर्यामी Antaryâmî, Independent governor. अमृत: Amṛitaḥ, eternal; deathless. अत: Ataḥ, than Him. अन्यत् Anyat, anything other. आर्त्तं Ârtam, subject to misery or death. तत: Tataḥ, then. उद्दालक: Uddâlaka, by name. आरुणि: Âruṇi, the son of Aruṇa. उपरराम Upararâma, stopped (from putting questions). ह Ha.

23. He who though dwelling in the Semen, yet is separate from the Semen, whom the Semen does not know, whose *body* is the Semen : He is that Viṣṇu ; the well of Inner joy to Semen. He who governs the Semen, (He is) thy Ruler also, the Absolute Inner Governor, the Immortal. Himself fully not seen by any ; yet He fully sees all, Himself beyond the reach of full hearing of any, yet He fully hears all, Himself beyond the complete reach of the mind of any, yet He fully feels all ; Himself beyond the reach of complete comprehension, yet He comprehends completely all ; there is no other independent seer but He, no other independent hearer but He, there is no other independent thinker but He, there is no other independent knower but He. This is thy Âtman who is deathless, and everything else other than Him is subject to death. Then Uddâlaka, the son of Âruṇa, stopped from putting further questions :—-197.

Here ends the Antaryâmî Brahmaṇam.

MADHVA'S COMMENTARY.

(According to some this Antaryâmin Brâhmaṇam teaches that Prakriti is the Antaryâmin to the various Devas, and that it teaches about this Prakriti and Devas. The words Pṛithivî (Earth) and Śarîra (body) are more appropriate to Prakriti than to Brahman. The word Śarîra is employed also in denoting one's essential Self or Swarupa, Prikriti is the essence of earth etc. Nor is it open to the objection, how can Prakriti exist in the earth. The cause exists in the effect, the earth is the effect of Prakriti ; and so Prakriti is said to exist in earth. The text also says that it rules the earth. It is merely figurative and should not be taken in its literal sense, for insentient Prakriti cannot *rule* any one. This explanation, generally given by others, is set aside by our Author :—)

The Upaniṣhad mentions the all-governorship of the Lord in this

Brâhmaṇam. (He who has been mentioned as the refuge of all the Muktas in the world of Brahman is no other than the Supreme Viṣṇu; and not Prakriti or the Devas in Prakriti).

The word "Ya" used for the second time in the phrase "Yontaroyamayati" is the name of Viṣhṇu. अ A, क Ka, य Ya, प्र Pra, वि Vi, सं Sam, भू Bhu, म Ma, स Sa, ख Kha, ह Ha, are syllables which all denote Viṣṇu. "The one syllable A (अ) is a negative particle and denotes the Supreme Lord, because he has no faults, it negates all faults. The syllable Ka means bliss, or pleasure, because he is all bliss. The syllable Ya denotes fullness, because he is all full.

These are the meaning given to these syllables in the Dictionary called Śabda Nirṇaya.

(The word "Iti" in the Mantra "Yo Vai Tat Kâpya Sûtram Vidyât, Tam Cha Antaryâminam Iti" appears to be redundant. Our author answers this objection :—).

The force of "iti" is to indicate "manner," namely, he who knows Brahman and the Sûtram, *in the manner* as enunciated by the question, that is, as the sustainer of this world and of the other worlds, etc.

In the Brahma Tarka it is thus explained :—"One is said to be Brahmavit, when one knows the *fullness* of Vâyu and Antaryâmin (the fullness of Vâyu consists in knowing that Vâyu is the sustainer of all, and the fullness of the Lord consists in knowing that the Antaryâmin is the ruler of all.)

Note.—The attributes Brahmavit, Lokavit, etc., in the Upaniṣad apply to that man who knows the Sûtra or Vâyu as having all powers of sustaining, and who knows the Antaryâmin as the Governor or Ruler of all, including "Vâyu". In other words, his knowledge is said to be complete, who knows both the "Vâyu" and the "Antaryâmin," or in Christian phraseology, who knows both the "Father" (Antaryâmin) and the Son ("Vâyu").

"He is said to be Lokavit who knows "Vâyu" as the sustainer of the worlds, and the Antaryâmin as the Governor of the worlds, and their creator; (that is, who knows that the Thread is the supporting and the active agent in the world, and the Antaryâmin is the Governor of the world. Such a knowledge cannot arise without a knowledge of the Lokas),

"He is said to be Devavit, who knows the Devas in the same manner, that is that the Thread is the sustainer of all Devas, while the Antaryâmin is the Governor of the Devas, for He is the God of gods.

"He is said to be Vedavit, who knows the true purpose of the Vedas, namely that the Thread is the sustainer of all, and the Antaryâmin is the ruler of all. (This cannot be without a full knowledge of the Vedas).

"He is said to be Bhûtavit who knows similarly that the Thread is the sustainer of all, and the Antaryâmin is the Governor of all.

"He is said to be Âtmavit, who knows that all go to them, namely who have reached the Goal or who know the reaching or Mukti. Âtman here means becoming Mukta. Âtmavit therefore means he who knows the Âpta, or one who has reached; for an Âpta knows that Vâyu is the sustainer of all, and the Antaryâmin is the ruler of all. (In other words Âtmavit means he who knows the Âptas or Muktas).

"He is Sarvavit who knows "Vâyu" and Antaryâmin to be the essence of all. (The knowledge of essence consists in the same way in knowing that "Vayu" is the sustainer of all, and the Antaryâmin is the ruler of all). He is Sarvavit who knows these two Puruṣottamas, the highest Persons. "Vayu" is a Puruṣottama or the highest Person, because he sustains all. (The word Puruṣa here means Officer, for "Vâyu" is the highest official in the Divine hierarchy) Viṣṇu is called Puruṣottama, because He is the highest Person in His own essence.

"As a person is said to be the knower of a country, if he knows the ruler of that country, similarly one is said to know all, if he knows Hari to be the Supreme Lord. (Man can never be Sarvavit or "all-knowing", in its literal sense, for God alone is Sarvavit or "all-knowing." A man is "all-knowing" figuratively only, namely, when he knows the God). In fact this is the meaning of the Vaidik text when it says that a man becomes "all-knowing."

Similarly it is mentioned in Brahmatarka:—

"Because this world is sewn (Syutam) in him, therefore, "Vâyu, is called Sûtram or Thread. Hari is said to be the Antaryâmin or the ruler of the Innermost or highest, because he rules even this Sûtram or "Vâyu." (Though "Vâyu" is the highest Person or Official, yet he also is governed by the Supreme God).

"The words Pṛithivî and the rest, mentioned in this section, denote various Devatâs. (They do not mean the inanimate earth etc.)"

"Pṛithivî etc. are said to be the "Body" of the Lord, not literally, but metaphorically only. For the real body of the Lord consists of चित or intelligence only. Pṛithivî etc. are said to be the body of the Lord, because they are *controlled* by the Lord, in the same way as a man controls his body. Since they are under the control of the Lord, they are said to be the body of that Great Soul, Lord Viṣṇu. Pṛithivî etc. are said to be the body of the Lord in this sense also, that the Lord is the indweller of these Devatâs. As the soul of a man, dwells in the body of the man, so

the Lord Hari dwells in the spirit of these Devatâs, and so the Devatâs are called the body of Hari.

"Though the Lord is in the very heart of these Devatâs, yet these Devatâs do not know the Lord.

"The Lord has pervaded or entered into or dwells in the Devatâs.

"The Lord is said to be "Antara" in the text, because He is controller of all, by his own power, He is self-sufficient and so he is called Antara. He who delights in himself, without depending upon any thing external to him, is called Antara (inner-delighter). Hari is also called Antara, because he is the highest (Anta) object of dearness (ra) to all. (But the highest object of love to a man is his own self. How do you say that Viṣhṇu is the highest object of love to every one. To this it is answered). The very self-love of the Jîvas is so ordained by Viṣṇu. (A Jîva commits suicide when the Lord so wills it. So the self of a man is not his highest object of love to him). The love of man for himself is ordained by Viṣṇu and by no other Deva. The Lord is most dear to the Jîvas, and because the Lord has so ordained it, therefore, the Jîvas love their ownself.

"The word Antaryâmin means governor independent of all. Antar means independent, and Yâmin means Governor. He is called Yâmî or Governor, because he has created both the nature and the essential form (Svarup of all Devatas). Essence and attributes of all the Devatâs are always under the control of the Lord, therefore the Lord Vâsudeva is called Yâmi. He is Antaryâmin or Absolute Ruler, since he gives the very Svabhâva or nature or attribute, and the sattâ or existence to all these, so he is the real Yâmin." Thus it is in Brahmatarka.

All the beings, such as men &c. have been called Adhibhûtâ (अधिभूत) in this Brâhmanam ; and the gods present in the beings, *i.e.*, in their Indriyas &c. have been called Adhyatman (अध्यात्मन्) ; the presiding deities of the Indriyas &c. in their real self have been called Adhidaivâ (अधिदैव). The presiding deities of the gods in their real form have been called Adhilokas. The gods presiding in the sacrifices have been called Adhiyajñas (अधियज्ञ) Adhibhûta is He who presides in beings or things when they come into existence.

Note.—The adhiyajña form does not occur in this Upaniṣad, but in the Mâdhyandina sâkhâ.

It has been thus said in the Mahâ Mimânsâ that Pṛithivî (पृथिवी) is the name of Garuḍa the king of birds, because he carries (व) Pṛithu (पृथु) the Nârayâṇa,

Antarikṣa is the god Hara because He destroys at His will, everything within Himself; अंतः Antah everything within, इ (i) at will, and क्ष (kṣa) one who causes to decay, or, destroys.

Dyau (द्यौ) is the goddess lightening; She is none but the goddess Sarasvatî, because she illumes or brings everything to light.

"Tamas (तमस) is the goddess Durgâ (दुर्गा), because she abuses or makes foul everything.

"Tejas (तेजस्) is the goddess Śrî.

The word Âkâśa is used for god Vighneśa (विघ्नेश)

"The word Âpa (आप) means Varuṇa (वरुण) he who protects (प) this western quarter.

"The word Vijnâna (विज्ञान) has been used to mean Âtman or Brahmâ who is the presiding deity of the Jîvas.

"All the gods that have been mentioned in this Brâhmaṇam, and all the gods whose names have not been mentioned and all the beings such as men &c. all are governed by the Lord Viṣṇu. When it has been said that the Lord governs the gods and sentient beings, it is useless to say that He also governs the inanimate world; for, it is a very simple thing to understand this; because the Lord is the knower of all, and because He is higher than all those that are higher, therefore, no other god there is who may be said to be independent knower of all the Jîvas (though they are intelligent beings) but they are subject to misery. All the Jivas are not independent or Svatnatra (स्वतंत्र); had they been independent they would never have been subject to any sort of misery. It is, therefore, the Lord Viṣṇu who allots misery to the miserable beings and Mukti to the Mukta beings. The great Lord Viṣṇu is always superior to all and He is independent and the only sovereign." Thus in the *Mahâmimansâ.*

Here ends the antaryâmi Brâhmaṇam.

अथ अक्षर ब्रह्मणम् ।

Eighth Brahmanam (Aksara Brahmanam.)

MANTRA III. 8. 1.

अथ ह वाचक्नव्युवाच ब्राह्मणा भगवन्तो हन्ताहमिमं द्वौ प्रश्नौ प्रक्ष्यामि तौ चेन्मे वक्ष्यति न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति। पृच्छ गार्गीति॥ १ ॥

अथ Atha, then. वाचक्नवी Vâchaknavî, the daughter of Vâchaknu. उवाच Uvâcha, said. ह Ha. भगवंतः Bhagavantaḥ, venerable. ब्राह्मणाः Brâmanâḥ, Oh, Brâhmans.

हंत Hanta, an interjection meaning "mark you." अहं Aham, इमं Imam, him; (to Yâjñavalkya) द्वौ Dvau, two. प्रश्नौ Praśnau, questions. प्रक्ष्यामि Prakṣyâmi, shall ask. चेत् Chet, if. तौ Tau, those two. मे Me, to me. वक्ष्यति Vakṣyati, could answer. जातु Jatu, at all. युष्माकं Yuṣmâkam, amongst you. कश्चित् Kaśchit, any. इमं Imam, him; Yâjñavalkya. ब्रह्मोद्यं Brahmodyam, argument concerning Brahman. न Na, not. एव Eva, ever. जेता Jetâ, will defeat. इति Iti. पृच्छ Pṛichchha, ask; ask him the two questions. गार्गि Gargi, Oh Gârgî. इति Iti.

1. Then the daughter of Vâchaknu said,—"Mark, ye venerable Brâhmaṇas, I would ask him two questions. If he could give me the answers to them, then indeed, no one among you will ever be able to defeat him in argument concerning Brahmaṇ."

"Ask him O Gârgî," permitted the Brâhmanas.—198.

MANTRA III. 8. 2.

सा होवाचाहं वै त्वा याज्ञवल्क्य यथा काश्यो वा वैदेहो वोग्रपुत्र उज्ज्यं धनुरधिज्यं कृत्वा द्वौ बाणवन्तौ सपत्नातिव्याधिनौ हस्ते कृत्वोपोत्तिष्ठेदेवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थां तौ मे ब्रूहीति । पृच्छ गार्गीति ॥ २ ॥

सा Sâ, she; Gârgî. उवाच Uvâcha, said. ह Ha. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. अहं Aham, I. वै Vai, indeed. त्वा Vâ, to you. (Supply, shall ask again). यथा Yathâ, just as. उग्रपुत्रः Ugraputraḥ, the terrible son. काश्यः Kâśyaḥ, of the king of Kâśi. वा Vâ. or वैदेहः Vaidehaḥ, of the king of Videhâs. वा Vâ, or. उज्ज्यं Ujjyam, of which the string has been slackened. धनुः Dhanuḥ, bow. अधिज्यं Adhijyam, stringed; with string fastened. कृत्वा Kṛitvâ, having made. द्वौ Dvau, two. बाणवंतौ Bâṇavantau, having pointed heads of steel. सपत्नातिव्याधिनौ Sapatnâtivyâdhinau, foe-piercing (arrows). हस्ते Haste, in hand, कृत्वा Kṛitvâ, taking. उपोत्तिष्ठेत् Upottiṣṭhet, presents himself before the enemy. एवं Evam, in this way. एव Eva, just. अहं Aham, I. त्वा Tvâ, to you. द्वाभ्यां Dvâbhyâm, two. प्रश्नाभ्यां Praśnâ, bhyâm, with questions. उपोदस्थां Upodasthâm, come; present myself. मे Me, to me. तौ Tau, those two (questions). ब्रूहि Brûhi, answer. इति Iti. गार्गि Gârgi, Oh, Gârgî. पृच्छ Pṛichchha, ask (me). इति Iti.

2. She said,—"I shall ask you again, Yâjñavalkya. As a terrible son either of the king of Kâśi, or of the king of Videha, presents himself before the enemy, having stringed his bow slackened before, taking two arrows in hand—the arrows that have pointed iron-heads and that are capable

of piercing right through the heart of the enemy, so do I come to you (armed) with two questions; tell me the answer to those two." "Ask O Gârgi"—said Yâjñavalkya.—-199.

MANTRA III. 8. 3.

सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदर्वाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिंश्स्तदोतं च प्रोतं चेति ॥ ३ ॥

सा Sâ, she; Gargî. उवाच Uvâch, said. ह Ha. याज्ञवल्क्य Yâjñavalya, oh Yâjñavalkya. दिव: Divaḥ, heaven; Vaikuṇṭha. ऊर्ध्वं Urdhvam, above. यत् Yat, whatever (is); the world of Maha, Jana, Tapa, Satya &c., or the outer, shell of the egg of Brahmâ. पृथिव्या: Pṛithivyâḥ, the earth. अर्वाक् Arvâk, below. यत् Yat, whatever, (is). The seven worlds such as Atala &c. अंतरा Antarâ, between; between what is above the heaven or vaikuṇtha and what is below the earth. यत् Yat, whatever is. इमे Ime, these two. द्यावापृथिवी Dyâvâ, pṛithivî, the svarga and the earth. यत् Yat, whatever. भूतं Bhûtam, past. च Cha. भवत् Bhavat, present; existing. च Cha. भविष्यत् Bhaviṣyat, future. च Cha, and. इति Iti. आचक्षते Âchakṣate, (They) call it. तत् Tat, all those worlds. कस्मिन् Kasmin, in which. ओतं Otam, woven. च Cha. प्रोतं Protam, interwoven. च Cha, and. इति Iti.

3. She said:—"whatever (world there is) above the Svarga and whatever (there is) below the earth, and whatever (there is) between (those worlds) and these two worlds, namely the Svarga and the earth; upon what are all those worlds woven and interwoven, in past, present or future. Tell that to me?"—200.

MANTRA III. 8. 4.

स होवाच यदूर्ध्वं गार्गि दिवो यदर्वाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाशे तदोतं च प्रोतं चेति ॥ ४ ॥

स: Saḥ, that; Yâjñavnlkya. उवाच Uvâcha, said. ह Ha. गार्गि Gârgi, Oh Gârgî. दिव: Divaḥ, heaven; vaikuṇtha. ऊर्ध्वं Urdhvam, above. यत् Yat, whatever is; the world of Maha, Jana &c, or the outer shell of egg of Brahmâ. पृथिव्या: Pṛithivyâḥ, the earth. अर्वाक् Arvâk, below. यत् Yat, whatever is. The seven worlds such as Atala &c. अंतरा Antarâ, between; between what is above the heaven or vaikuṇṭha, and what is below the earth. यत् Yat, whatever is. इमे Ime, these two. द्यावापृथिवी Dyâvâpṛithivî, The Svarga and the earth. यत् Yat, whatever. भूतं Bhûtam, past.

च Cha. भवत् Bhavat, present; existing. च Cha. भविष्यत् Bhavisyat, future च Cha, and. इति Iti. आचक्षते Âchakṣate, They call it. आकाशे Âkâśe, Srî (Mûla-Prakriti). आ समंतात् काशते She that shines on all sides). तत् Tat, all those worlds. ओतं Otam, woven. च Cha. प्रोतं Protam, Interwoven. च Cha, and. इति Iti.

4. He said—"In Âkâśa or the All-luminous Śri are woven and interwoven all those worlds,—the world that is above the Svarga or Vaikuṇṭha, the world that is below the earth and the world that is between, as well as these two, *viz.* the heaven and the earth, all these worlds, that were, that are, and that shall be as they say."—201.

MANTRA III. 8. 5.

सा होवाच नमस्तेऽस्तु याज्ञवल्क्य यो म एतं व्यवोचोऽपरस्मै धारयस्वेति । पृच्छ गार्गीति ॥ ५ ॥

सा Sâ, she; Gârgi. उवाच Uvâcha, said. ह Ha. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. ते Te, to thee. नमः Namaḥ, salutations. अस्तु Astu, be. यः Yah, because thou. मे Me, my. एतं Etam, this; this difficult question. व्यवोचः Vyavochaḥ, hast answered. अथ Atha, now. अपरस्मै Aparasmai, for the other. धारयस्व Dhârayasva, be attentive; prepare thy mind. इति Iti. गार्गि Gârgi, Oh Gârgî. पृच्छ Pṛichchha, ask. इति Iti.

5. "My salutations be to thee," said she, "because thou hast answered this difficult question of mine. Prepare your mind for the other." "Ask me," said Yâjñavalkya.—202.

MANTRA III. 8. 6.

सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदर्वाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिंस्तदोतं च प्रोतं चेति ॥ ६ ॥

सा Sâ, she; Gârgî. उवाच Uvacha, said. ह Ha. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. दिवः Divaḥ, heaven; Vaikuṇṭha. ऊर्ध्वं Urdhvam, above. यत् Yat, whatever (is). The world of Maha, Jana &c. पृथिव्याः Pṛithivyâḥ, the earth. अर्वाक् Arvâk, below. यत् Yat, whatever (is). The seven worlds such as Atala &c. अंतरा Antarâ, between; between what is above the heaven or Vaikuṇtha and what is below the earth. यत् Yat, whatever is. इमे Ime, these two. द्यावापृथिवी Dyâvâ-pṛithivî, the svarga and the earth. यत् Yat, whatever. भूतं Bhûtam, past. च Cha. भवत् Bhavat, present; existing. च Cha. भविष्यत् Bhavisyat, future. च Cha, and. इति

Iti. आचक्षते. Âchakṣate, they call it. तत् Tat, all those worlds. कस्मिन् Kasmin, in which. ओतं Otam, woven. च Cha. प्रोतं Protam, interwoven. च Cha, and. इति Iti.

6. She said—"Whatever (world there is) above the Svarga or Vaikuṇṭha and whatever (there is) below the earth and whatever (there is) between those worlds and these two worlds, *viz.* the Svarga or Vaikuntha and the earth, in and upon what are all those worlds woven and interwoven—those worlds that were, that are, and that shall be, as they say."—203.

MANTRA III. 8, 7.

स होवाच यदूर्ध्वं गार्गि दिवो यदर्वाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाश एव तदोतं च प्रोतं चेति । कस्मिन्नु खल्वाकाश ओतश्च प्रोतश्चेति ॥ ७ ॥

सः Saḥ, he, Yâjñavalkya. उवाच Uvâcha, said. ह Ha गार्गि Gârgi, Oh, Gârgî. दिवः Divaḥ, heaven; Vaikuntha. ऊर्ध्वं Urdhvam, above. यत् Yat, whatever is. पृथिव्याः Prithivyâḥ, the earth. अर्वाक् Arvâk, below. यत् Yat, whatever is. अंतरा Antarâ, between; between what is above the heaven and what is below the earth. यत् Yat, whatever is. इमे Ime, these two. द्यावापृथिवी Dyâvâpṛithivî, the Svarga and the earth. यत् Yat, whatever. भूतं Bhûtam, past. च Cha. भवत् Bhavat, present; existing. च Cha. भविष्यत् Bhaviṣyat, future. च Cha, and. इति Iti. आचक्षते Âchakṣate, they call it. आकाशे Âkâśe, in Âkâśa, in Srî. एव Eva, indeed. तत् Tat, all those worlds. ओतं Otam, woven. च Cha. प्रोतं Protam, Interwoven. च Cha, and. इति Iti.

नु Nu, an, interrogative word. कस्मिन् Kasmin, in which. खलु Khalu, indeed. आकाशः Âkâśaḥ, Śrî. ओतः Otaḥ, woven; च Cha. प्रोतः Protaḥ, interwoven. इति Iti.

7. He said—"In the All-huminous Śrî are woven and interwoven all those worlds,—the world that is above the Svarga or Vaikuṇṭha, the world that is below the earth, and the world that is between, as well as these two,—*viz.*—the heaven and the earth, all these worlds that were, that are, and that shall be as they say." "In what is Śrî herself woven and interwoven?" (asked Gârgî).—204.

MANTRA III. 8. 8.

स होवाचैतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणमसुखममात्रमनन्तरबाह्यं न तदश्नाति किंचन न तदश्नाति कश्चन ॥ ८ ॥

सः Saḥ, he ; Yâjñavalkya. उवाच Uvâcha, said. ह Ha. गार्गि Gârgî Oh, Gârgî. एतत् Etat, this ; that in which the Âkâśa is woven and interwoven. वै Vai, indeed. तत् Tat, that well-known. अक्षरं Akṣaram, the indestructible Brahman ; or not, क्षर kṣara which wastes or is subject to change. ब्राह्मणाः Brâhmaṇaḥ, the Brâhmaṇs ; those who know the Brahmaṇ. अभिवदंति Abhivadanti, say. अस्थूलम् Asthûlum, not gross. अनणु Anaṇu, not fine. Not subtible. अह्रस्वं Ahrasvam, not small. अदीर्घं Adîrgham, not long. अलोहितं Alohitâm, not red. अस्नेहं Asneham, not viscid. अच्छायं Achchhâyam, having no shadow. अतमः Atmaḥ, having no darkness. अवायु Avâyu, having no respiration. अनाकाशं Anâkâśam, having no Âkâśa, or ether ; having none of the five elements. असंगं Asaṁgam, not adhesive. अरसं Arasam, having no taste. अगंधं Agandham, having no scent. अचक्षुष्कं Achakṣuṣkam, having no material eye like ours. अश्रोत्रं Aśrotram, having no material organ of hearing like ours. अवाक् Avâk, having no speech. अमनः Amanaḥ, having no mind. अतेजस्कम् Atejaskam, having no energy as a material thing has. अप्राणं Aprâṇam, having no organs or Indriyas for perception and work. असुखं Amukham, having no face ; having no particular shape. अमात्रं Amâtram, having no measurement. अनंतरम् Anantaram, having no within or in side. अबाह्यं Abâhyam, having no outside. तत् Tat, that ; Akṣara. किंचन Kiñchana, any thing whatever. न Na, not. अश्नाति Aśnâti, eats. तत् Tat, that ; Akṣara. कश्चन Kaśchana, any one. न Not. अश्नाति Aśnati, eats.

8. He said : " Oh Gârgî, the knowers of Brahman describe Him as the Akṣara,—the Indestructible. He is not gross, He is not subtile, He is not short, He is not long, He is neither red, nor is He viscid ; He has no shadow, He has no darkness, He has no respiration, He has none of the elements, He is not adhesive, He has no taste, He has no scent, He has no material eye, He has no material ears, He has no material speech, He has no material mind, He has no energy of a material thing, He has no Indriyas for perception and work, He has no material shape, He has no measurement, He has no inside, He has no outside, He does not eat any thing and no one eats Him."

MANTRA III. 8. 9.

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति । एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः प्रतीच्योऽन्या यां यां च दिशमनु । एतस्य वा अक्षरस्य प्रशासने गार्गि ददतो मनुष्याः प्रशंसन्ति यजमानं देवा दर्वीं पितरोऽन्वायत्ताः ॥ ९ ॥

गार्गि Gârgî, Oh, Gârgî. एतस्य Etasya, this. अक्षरस्य Akṣarasya, of the Indestructible. प्रशासने Praśâsane, owing to the bidding or command. सूर्याचंद्रमसौ Sûryâchandramasau, the sun and the moon; here these words stand for Brahmâ and Rudra. विधृतौ Vidhṛitau, upheld. तिष्ठतः Tiṣṭhataḥ, remain. वै Vai, indeed. गार्गि Gârgi, Oh, Gârgî. एतस्य Etasya, this. अक्षरस्य Akṣarasya, of the Indestructible. प्रशासने Praśâsane, owing to the bidding or command. द्यावापृथिव्यौ Dyâvâpṛithivyau, the heaven and the earth. Here these words stand for Śrî and the earth-God. विधृते Vidhṛite, upheld. तिष्ठतः Tiṣṭhataḥ, remain. वै Vai, indeed. गार्गि Gârgi, Oh, Gârgî. एतस्य Etasya, this. अक्षरस्य Akṣarasya, of the Indestructible. प्रशासने Praśâsane, by reason of the bidding. निमेषाः Nimiṣâḥ, the God of the time taken by the twinkling of an eye. मुहूर्ताः Muhûrtâḥ, the gods of the moments. अहोरात्राणि Ahorâtrâṇi, the gods of the day and night. अर्धमासाः Ardhamâsâḥ, the gods of the half months or fortnights. मासाः Mâsâḥ, the gods of the months. ऋतवः Ritavaḥ, the gods of the seasons. संवत्सराः Samvatsarâḥ, the gods of the years. इति Iti, these. विधृताः Vidhṛitâḥ, upheld. तिष्ठंति Tiṣṭhanti, remain. वै Vai, Indeed. गार्गि Gârgi, Oh, Gargî. एतस्य Etasya, this. अक्षरस्य Akṣarasya, of the Indestructible. प्रशासने Praśâsane, by reason of the bidding. अन्याः Anyâḥ, some. प्राच्यः Prâchyaḥ, those that flow eastward. नद्यः Nadyaḥ, the rivers. श्वेतेभ्यः Svetebhyaḥ, white. पर्वतेभ्यः Parvatebhyaḥ, from the mountains. स्यंदंते Syandante, rise; flow. अन्याः Anyâḥ, some. प्रतीच्यः Pratîchyaḥ, flowing westward. यांयां Yâmyâm, several. दिशम् Diśam quarter; direction. च Cha, and. अनु Anu, towards. गार्गि Gârgi, Oh, Gârgî. एतस्य Etâsya, this. अक्षरस्य Akṣarsya, of the Indestructible. प्रशासने Praśâsane, by the reason of the bidding. मनुष्याः Manuṣyâh, men. ददतः Dadataḥ, give away; the distributers of gold and silver &c. प्रशंसंति Praśamsanti, praise. वै Vai, indeed. देवाः Devâḥ, the gods. यजमानं Yajamânam, the sacrificer. पितरः Pitaraḥ, the Pitṛis; the fore-fathers. दर्विं Darvim, the oblation. अन्वायत्ताः Anvâyattâḥ, follow.

9. It is, indeed, owing to the bidding of this Akṣara,—

the Indestructible, O Gârgî, that Brahmâ and Rudra remain upheld (in their respective places). It is, indeed, owing to the bidding of this Akṣara, O Gârgî, that Śri and the god of earth remain upheld (in their respective places). It is, indeed, through the bidding of this Akṣara, O Gârgî, that the gods of the periods of time taken in the twinkling of the eye, of the moments, of the days and nights, of half-months, of months, of the seasons, of the years all remain upheld (in their respective positions). It is, on account of the bidding of this Akṣara, O Gârgî, that some of the rivers flow to the East from the white (snowy) mountains and some rivers flow to the west in their respective directions. It is, through the bidding of this Akṣara, Oh Gârgî, that men praise those that give alms, that gods follow the sacrificer, and the Pitris or Fathers follow the oblations.—206.

MANTRA III. 8. 10.

यो वा एतदक्षरं गार्ग्यविदित्वाऽस्मिँल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राण्यन्तवदेवास्य तद्भवति । यो वा एतदक्षरं गार्ग्यविदित्वास्माल्लोकात्प्रैति स कृपणः । अथ य एतदक्षरं गार्गि विदित्वास्माल्लोकात्प्रैति स ब्राह्मणः ॥ १० ॥

गार्गि Gârgi, Oh Gârgî. यः Yaḥ, whoever; any one. वै Vai, to be sure. एतत् Etat, this. अक्षरं Akṣaram, Indestructible. अविदित्वा Aviditvâ, not knowing. अस्मिन् Asmin, this. लोके Loke, in the world. जुहोति Juhoti, performs sacrifices. यजते Yajate, worships or adores the gods; तपः Tapaḥ, Austereties; penances. तप्यते Tapyate, practises बहूनि Bahûni, many. वर्षसहस्राणि Varṣasâhasrâṇi, thousands of years. अस्य Asya, his. तत् Tat, that; every deed together with its result. अंतवत् Antavat, limited; having end. भवति Bhavati, becomes. गार्गि Gârgî, Oh Gârgî. यः Yaḥ, who, ever. वै Vai, to be sure. एतत् Etat, this. अक्षरः Akṣaraḥ, Indestructible. अविदित्वा Aviditvâ, ignorant. अस्मात् Asmât, this. लोकात् Lokât, from the world. प्रैति Praiti, goes away; dies. सः Saḥ, he. कृपणः Kripaṇaḥ, an object of pity. अथ Atha, on the other hand. यः Yaḥ, whoever. गार्गि Gârgi, Oh, Gârgî. एतत् Etat, this. अक्षरं Akśaram, Indestructible. विदित्वा Viditvâ, knowing. अस्मात् Asmât, this. लोकात् Lokât, from the world. प्रैति Praiti, departs; dies. सः Saḥ, he. ब्राह्मणः Brâhmaṇaḥ, the Mukta; free from all bondage.

10. Whosoever not seeing (knowing) this Akṣara

O Gârgî performs sacrifices, offers prayers to gods, or practises austereties for thousands of years, all that work of his, is sure, to come to an end. An object of pity is surely he, who departs from this world, O Gârgî, having no knowledge of this Akṣara. But he O Gârgî who departs from this world having seen (known) this Akṣara, becomes indeed a Mukta (Brâhmaṇa).—207.

MANTRA III. 8. 11.

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्ट्रश्रुतꣳ श्रोत्रमतं मन्त्रविज्ञातं विज्ञातृ नान्यदतोऽस्ति द्रष्टृ नान्यदतोऽस्ति श्रोतृ नान्यदतोऽस्ति मन्तृ नान्यदतोऽस्ति विज्ञात्रेतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

गार्गि Gârgi, Oh Gârgî. तत् Tat, that. वै Vai, indeed. एतत् Etat, this. अक्षरं Akṣaram, Indestructible. अदृष्टं Adṛiṣtam, invisible. द्रष्टृ Draṣtṛi, that sees. अश्रुतं Aśrutam, inaudible (Himself). श्रोतृ Śrotṛi, that which hears. अमतं Amatam, beyond the reach of thought. मंतृ Mantṛi, one that thinks. अविज्ञातं Avijñâtam, unknown. विज्ञातृ Vijñâtṛi, one that knows. अतः Ataḥ, than this. अन्यत् Anyat, other. द्रष्टृ Draṣtṛi, one that sees. न Na, not. अस्ति Asti, there is. अतः Ataḥ, than this. अन्यत् Anyat, other. श्रोतृ Śrotṛi, one that hears. न Na, not. अस्ति Asti, there is. अतः Ataḥ, than this. अन्यत् Anyat, other. मंतृ Mantri, one that thinks. न Na, not. अस्ति Asti, there is. अतः Ataḥ, than this. अन्यत् Anyat, other. विज्ञातृ Vijñâtṛi, one that knows. न Na, not. अस्ति Asti, there is. नु Nu, certainly. खलु Khalu, to be sure. गार्गि Gârgi, Oh Gârgî. एतस्मिन् Etasmin, this. अक्षरे Akṣare, in the Indestructible. आकाशः Âkâśaḥ, Śri. ओतः Otaḥ, woven. च Cha. प्रोतः Protaḥ, interwoven. च Cha, and. इति Iti.

11. It is, indeed, this Akṣara, Oh Gârgî, that although Invisible, is one that sees, although Inaudible, is one that hears, although beyond the reach of the Manas, is one that feels, although Unknown, is one that knows. No one there is other than this that sees, no one there is other than this that hears, no one there is other than this that feels, no one there is other than this that knows. It is, indeed, only in this Akṣara that the Âkâsa or Śri is woven and interwoven.—208.

MANTRA III. 8. 12.

सा होवाच ब्राह्मणा भगवन्तस्तदेव बहुमन्येध्वं यदस्मान्नमस्कारेण मुच्येध्वं न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति ततो ह वाचक्नव्युपरराम ॥ १२ ॥

इति अष्टमं ब्राह्मणम् ॥ ८ ॥

सा Sâ, she ; Gârgî. उवाच Uvâcha, said. ह Ha. भगवंत: Bhagavantaḥ, venerable. ब्राह्मणा: Brâhmaṇâḥ, Oh, ye Brahmaṇs. तत् Tat, that. एव Eva, only. बहुमन्यध्वं Bahumanyadhvam, you should think highly of. यत् Yat, that. अस्मात् Asmât, from this Yâjñavalkya. नमस्कारेण Namaskâreṇa, with salutations. मुच्यध्वं Muchyadhvam, (you all) are let go. युष्माकं Yuṣmâkam, among you. कश्चित् Kaśchit, any. वै Vai, certainly. इमं Imam, this ; Yâjñavalkya. ब्रह्मोद्यं Brahmodyam, in argument concerning Brahma. न Na, not. जातु Jâtu, ever. जेता Jetâ, will conquer. इति Iti. तत: Tataḥ, then. वाचक्नवी Vâchaknavî, the daughter of Vachaknu. उपरराम Upararâma, ceased ; stopped from putting questions.

12. She said—"You should think yourself fortunate, Oh, venerable Brâhmaṇs, that you are all let go from this (Yâjñavalkya), with mere bowing. No one of you will ever conquer him in argument concerning the Brahmaṇ." Then Vachaknavi held her peace.—209.

Here ends the Akṣara Brâhmaṇam.

MADHVA'S COMMENTARY.

[In the sixth Brâhmaṇam of this Adhyâya, Gârgî had already put questions to Yâjñvalkya and was silenced by him. In this Brâhmaṇam, she again asks questions from Yâjañvalkya. As a rule, no one is allowed to question twice, when he is defeated. According to the rule of Indian logic, a person once defeated in a controversy, is not allowed to question a second time, unless the controversy or disputation be of the nature of Vâda or "discussion." To understand this, it is necessary to know some thing of the various kinds of disputations recognised by Indian logic. We give the following quotations from the Nyâyasûtras, Book One, Chapter I, page 14 of S. B. H.

A dialogue or disputation (kathâ) is the adoption of a side by a disputant and its opposite by his opponent. It is of three kinds, *viz.*, Vâda or discussion which aims at ascertaining the truth, jalpa or wrangling which aims at gaining victory, and viṭaṇḍâ or cavil which aims at

finding mere faults. A discutient is one who engages himself in a disputation as a means of seeking the truth.

A Vâda is thus defined in the same book :—Vâda or discussion is the adoption of one of two opposing sides. What is adopted is analysed in the form of five members, and defended by the aid of any of the means of right knowledge, while its opposite is assailed by confutation, without deviation from the established tenets.

A Jalpa is thus defined in the same :—Wrangling which aims at gaining victory, is the defence or attack of a proposition in the manner aforesaid by quibbles, futilities, and other processes which deserve rebuke.

A Vitaṇḍâ is defined thus :—Cavil is a kind of wrangling, which consists in mere attacks on the opposite side.

It is in Vâda or discussion that a person is generally allowed to ask further questions. The sole object in a Vâda is the ascertainment of truth ; and so one is never prevented, even if he is defeated, from putting further questions, to remove his doubts. In Jalpa, the sole aim of the parties is to win victory. There, if one is defeated, he is generally not allowed to put fresh questions. Now the discussion which was held in the Court of Janaka, was of the nature of Jalpa, for it was not so much for the ascertainment of truth, as for the sake of victory, and winning of the cows that Yâjñavalkya engaged in the disputation. The question, therefore, arises why was Gârgî allowed this second opportunity. To this the commentator says :—]

Gârgî was told previously of the various successive supports of all the Jîvas, as well as of the Lord being the final support of them all. But she was not told any thing therein, about the Mûlaprakriti ; what object she supported, and by whom was she supported in her terms. Therefore, Gârgî asks again (her object being to know something about the Mulaprakriti).

[Why did Gârgî ask the permission of the Brâhmaṇas to put this question ? Why was such permission necessary ? To this the commentator answers :—]

The disputation (carried on in the Court of Janaka) aimed at gaining victory. In such a disputation, a person once defeated, cannot again put fresh questions, without the permission of the audience. Hence the necessity of obtaining the permission of the assembled Brâhmaṇas.

[But Gârgî was the wife of Yâjñavalkya, there could be no desire in her to obtain victory over him ; for if he was defeated in argument,

the loss would be, not only to him, but to her as well for the cows would be lost. This point is thus met by the commentator.]

Though Gârgî knew well the strength of learning of her husband, yet she puts the question in order to prove to the assembled Brâhmaṇas, that it was beyond their power to defeat him. She puts these questions to him, not with the object of defeating him, but with the object of extracting something from him in the form of answer by which she herself, as well as the assembled Brâhmaṇas, might be benefited.

The second reason why Gârgî was allowed to ask again, was that on the first occasion, strictly speaking, she was not defeated by force of any argument. (When in the sixth Brâhmaṇam she asked Yâjñavalkya what is the support of Brahmaṇ, he does not give any convincing answer to it, but silences her by threats of hell-fire.) She being his wife, submits to his dogmatic assertion when he says. "You must not imagine that the Lord has got any one to support him." So she kept quiet then through fear (but now she asks whether the Lord is the support of Mûlaprakriti also, and when he answers in the affirmative, she is now finally silenced by arguments and not by threat). For when the Lord is the support of the Mûlaprakriti also, who is the support of everything else, it then logically follows that there can be no support of the Lord. For the Mûlaprakriti being the support of everything that exists in this universe could have been the support of the Lord, but when she herself is supported by the Lord, it follows that the Lord is self-supported. (This is first argument). The second argument given in this Brâhmaṇam is the statement that "there is no one else than the Lord who is the real Seer." That further proves the same point that the Lord is the self-supported and requires no one else to support Him.

The third argument given by Yâjñavalkiya is the statement in this Brâhmaṇam regarding the nature of the Lord, when he describes Him as being not coarse, nor fine, neither short nor long etc. These attributes of the Lord show also that the Lord requires no support.

(Thus Gârgî who was silenced by threats of hell-fire in the sixth Brâhmaṇam, reverts to her same question in the present Brâhmaṇam, and this time she is silenced not by threats, but by three-fold arguments by Yâjñavalkya. The first argument is that everything in this universe is supported by Mûlaprakriti:—The Root-matter. The Lord is the support of this Root-matter herself, so He can have no support. The second argument is, that the Lord is the only independent Seer, there is no other independent Seer in the World. So there can be no other being who can support the Lord. If there were any such being, he would be a higher Seer

than the Lord. This is the second argument. The third argument adduced by Yâjñavalkya is that the Lord is possessed of qualities which are not material, he is neither coarse nor fine, &c. Therefore no being having a material body can be the support of the Lord who is immaterial.)

(The Commentator next enters into a logical discussion regarding the nature of Kathâ or disputation and its three-fold division into Vâda, Jalpa and Viṭaṇḍâ, in order to show, under what circumstances, Gârgî was allowed a second opportunity of putting these questions).

The Kathâ (disputation) of the wise men is of three kinds: Vâda (discussion) Jalpa (wrangling) and Viṭaṇḍâ (cavil.) A Vâda is a discussion, either between a teacher and a pupil, or between two persons or among many persons, in whom there is no mental unfairness, and which is carried on solely with the object of arriving at what is truth. The gaining of victory is a secondary object-not a necessary object in such a discussion. In a Vâda the persons defeated become the disciples of him who wins, and the victor always commands respect and honor from all. In a Vâda the winner is in duty bound to remove the doubts of those who are inferior to him, and unable to remove their own doubts, though he may let those that are superior to him alone. But in a Vâda carried on amicably, with the object of finding which view is true, all are said to be Sabrahmachârins or fellow-students. Here there is no relationship of teacher and student between them.

On being asked by the opponent for his proofs the Vâdi (disputant) should put forth the 'good proofs' first. By good proofs are to be understood the Vedas, the Itihâsas, the Purânas, the Pancharâtras, the Mimânsa and the Smritis. Any other proofs besides these are to be looked upon as 'bad proof', and should be avoided in all discussions.

Should there arise any difference in the interpretation of the Vedas, &c., given by the two parties, then Akṣa or the organ of sense or perception and Anumâna or inference must both be resorted to, in order to find out the real sense of the Vedic texts.

Akṣa or the organs of sense are the indriyas that will not produce incorrect or imperfect perceptions. Inference is the correct reasoning. Abhâva (non-existence), arthâpatti (presumption, and upamâ (analogy) (though they are varieties of proofs according to some) all fall under the category of Anumâna or Inference (and are not separately mentioned). Because non-existence &c., are only different modes of inference. In fact, the vedic text (vâkya) is the only faultless proof, for the Vâkya or the vedic text is called the best âgama or the most faultless verbal testimony.

(The various schools of philosophy admit different kinds of proofs. Thus the Charvâkas admit only one means of right knowledge, *viz.*, perception (partyakṣa), the Vaiṣeṣikas and Baudhas admit two, *viz.*, perception and inference (anumâna), the Sânkhyâs admit three, *viz.*, preception, inference and verbal testimony (âgama or śabda), while the Naiyâyikas, whose fundamental work is the Nyaya-sutra, admit four, *viz.*, preception, inference, verbal testimony and comparison (upamâna). The Prabhâkaras admit a fifth means of right knowledge called presumption (arthâpatti), the Bhattas and Vedantins admit a sixth, *viz.*, non-existence (abhâva), and the Pauranikas recognise a seventh and eighth means of right knowledge, named probability (sambhâva) and rumour (aitihya). (S. B. H. Nyâya Sûtras page 2.)

(Then arises the question when is a person to be considered as defeated in argument? About this following is the rule :—)

It is said to be a defeat, when there takes place an inversion of ascertainment of truth (in the case of a vâda), or when the disputant submits to the position taken up by his opponent (in the case of Jalpa and Vitanḍa). This is the rule in all forms of debate, whether it be a discussion or wrangling or cavilling.

(An inversion of ascertainment of truth takes place when instead of establishing the truth sought to be ascertained by the parties, the arguments lead to the opposite conclusion.)

In the case of wrangling and cavilling, the person is defeated when he assents to the proposition of his opponent.

(What is to be done to the persons who are defeated in an argument?)

When there takes place an inversion of the ascertainment of truth, and the party defeated does not assent, (through pride or through false reasoning) to his defeat, then he is to be punished, even though the debate be of the nature of vâda, more so if it be a Jalpa or a Vitaṇḍa debate.

Who is to award the punishment and what should be the penalty ?)

(The preceptor should award punishment,) but in the case of pupils not under the control of the preceptor, the king should award punishment. The punishment by the preceptor is by rebuke or word of mouth. The punishment by the king may be by fine or by corporal punishment also. The punishment by the preceptor may also be by fine, if the student assents to it. It may be also by inflicting a penance on the student such as to undergo fasting &c. (A teacher, however, cannot inflict a fine on the student, if the latter demurs to it. Not so in the case of the fine inflicted by the king.) The punishment awarded by the king may be

carried out by force, the amount being regulated by the gravity or lightness of the offence.

(What should be done if there takes place an inversion of ascertainment of truth, &c., and the defeated person acknowledge his defeat? Is he to be punished then also, &c.) In the case of assenting to the position of the opponent, by acknowledging his defeat, there is no punishment, even in wrangling and cavilling, much less so in the case of vâda or discussion.

(What is the penalty when a disputant is defeated in cavilling (vitaṇḍa), and after assenting and thus evading punishment, he goes about preaching his refuted doctrines? What is to be done with such a destroyer of truth-tattva-viplava-kâri?) When a person defeated by the good people in argument, in a public assembly, persists in destroying the truth by again preaching his refuted doctrines, which he had recanted, he should be taken to the king, who should cut off his tongue, and branding him with a crow's mark (on his forehead) exile him from his kingdom.

(What are the doctrines the preaching of which is considered a destruction of truth or heresy?)

Tatva Viplava or the preaching against the true-tattva is of five kinds:—

(1) to preach that Lord Viṣṇu is equal to some other God;

(2) to preach that Lord Viṣṇu is no other than one of the Gods;

(3) to preach that the Lord Viṣṇu is inferior to some of the God or Gods;

(4) to preach upsetting the prevailing order of Śrî and other tattvas, giving importance to the merits and demerits of those tattvas according to his own fancy;

(5) to preach that someother form of religion is superior to Viṣṇu Bhakti. If the preacher of revolutionary ideas in religion be a Kṣatriya, or a Vaiśya, or a Śudra, the king should put him, then and there, without hesitation, to death; whilst in the case of a Brahman, he should have his tongue cut off.

In Vâda (discussion) as well as in Jalpa (wrangling) one should adduce proofs in support of his own conclusions; and at the same time, he should have recourse to such arguments as may show the faultiness of the view of his opponent. This is the honest way of carrying on discussions. If the proof adduced by the opponent be not of the nature of a text (Vâkya) such as a quotation from the Vedas &c., a good reasoner should find out some fallacy therein; and if it be of the nature of a Vâkya or text, he should give an explanation, different from that of the opponent,

A good reasoner must establish his conclusions from the Vedas. and in order to convince the opponent with the truth of his own explanation, he should quote other extracts, in order to suit the explanation given by him; and here he should have free scope in resorting to various modes of reasoning. Varieties in the modes of reasoning must not be used, however, from the very beginning.

Jalpa (wrangling) is that form of Kathâ, the arguments in which are carried on, with a spirit of emulation or combativeness, between two rival, but honest, persons, simply with the object of showing or establishing one's superiority in learning over another; or simply with the object of gaining some object such as fame, etc. In such a disputation, the king should examine the extent of learning of the competitors. In Jalpa (wrangling) the extent of learning of the two rivals must be examined, first, before they begin the combat. Therefore, the umpires that are engaged should all be Viṣṇu Bhaktas or religious persons. They should be versed in all the sciences, in order to be able to grasp thoroughly, or understand the words of the two opponents. Their number should be five or seven, or more if available. The umpires engaged should have the consent of both the opponents as such. These umpires should weigh thoroughly the questions put and the answers given. The umpires are also called the 'questioners,' because they may also put questions to both the opponents. Where the umpires or the questioners cannot be had, both the opponents would have to show their learning before the common people, where there is no possibility of their learning being judged. Disputation of the nature of Jalpa (wrangling) is fruitful, when both the parties are equally matched. Otherwise, the defeat of one of them will inevitably follow. The one who proves inferior in learning, should acknowledge himself as a desciple of one who proves his superiority. Failing to do so, he brings on himself rightly deserved punishment, similar to the one spoken of in the case of the discussions of the nature of Vâda. (Such is what is called Jalpa disputation; it is between two opponents, who are almost equally matched in learning).

Since in Vâda discussions, the objects in view is to ascertain what is the real truth and to convince the other side, so the person defeated may put questions again and again, till he becomes fully convinced. But in Jalpa disputations, no questions can be put a second time after the defeat, without the permission of the members of the assembly.

The disputation that the good and orthodox people carry on in a spirit of emulation with those that preach revolutionary and heretical doctrines is what is called Vitaṇḍâ. It is said by those that are skilful

in the science of debate that in Vitaṇḍâ, the disputant is not bound to establish his own view, but he seeks merely to demolish the position of his opponent. Those that are good and (orthodox) carry on the Vitaṇḍâ-disputation, with the above object of refuting the views of their opponent: whilst the opponents of the good people carry on the disputation of the nature of Jalpa, *i.e.*, they try to establish their own views and to refute the views of the good people. So the whole disputation, between the good people and their opponents (the heretics) though it passes by the name of Vitaṇḍâ, is yet in reality of two-fold nature—the disputation is Vitaṇḍâ on the part of the orthodox, and Jalpa on the side of the heretic. Before such wicked opponents, the wise should keep their own views concealed; and ought not to try to establish their own points. On the contrary they ought to try to prove the weakness of their opponent's view, by force of sheer reasoning (and not on the strength of the Vedas). This is the means that a wise disputant should adopt, in meeting their wicked opponents, the preachers of the revolutionary doctrines, the heretics. It has been said that the wise and good people need not establish their own views, but demolish those of their opponents, for the wicked heretics, when defeated, are in duty bound to accept the views of their opposite party, for their own views become prohibited and unorthodox.

By heretical religion is to be understood any religion other than Viṣṇu Bhakti or steady attachment to the Lord Viṣṇu. The views of all the Bauddhas, the views of all the atheists, free-thinkers &c., are to be known as heretical and revolutionary, and they should be refuted by their own words, by the force of reasoning only.

If one is arguing with a heretic, who does not believe in the authoritativeness of sacred scriptures, it is useless to quote texts from the Vedas, before such an opponent. Such a person should be addressed by the orthodox disputant who believes in the authority of the Vedas thus:—
" O friend! the side that you have taken up, is it for the purpose of
" establishing Dharma or is it purposeless. If you say, that it is for the
" sake of Dharma, then you admit the authority of the Vedas, and give
" up your position of a non-believer in Agama. For Dharma cannot be
" ascertained without the knowledge conveyed by the sacred scriptures
" (Âgamas). If you say that Dharmas like Hinsâ or killing of animal
" life can be proved to be sinful, without having recourse to Revela-
" tion, and by reason only; we reply that we can also prove by reason,
" that Hinsâ or killing of animal is the cause of Dharma, when such
" animals are killed in sacrifice. But if you say that 'I have taken up
" this side without any purpose,' then what will be your answer, if I beat

"you and tell you 'I am beating you without any purpose.'" This is how a non-believer in Revelation should be met by believers in revelation.

If in a Vitaṇḍâ, disputation, the orthodox party is unable to maintain his position in argument with the heretic, then all the good people present in the assembly, should combine together, in preventing the heretic from winning a victory over the orthodox.

(Who are to be considered as orthodox or good people ?.) By the word Sat (सत्) *i.e*, good and honest people are to be understood those who do not believe that there is any body either equal or superior to the Lord Viṣṇu, who know the Lord Viṣṇu is neither that Akṣara (अक्षर) nor Kṣara (क्षर) who know that there are gradations among the Jîvas and in the works of Prakriti, and those whose religion is the worship of the Bhagavân Viṣṇu.

When the heretics (Asat people) are defeated in argument, the King should cause punishment to be meted out to such persons. If on the contrary, the orthodox or Sat party be defeated by the heretic, then the King should remain neutral, and wait till the combined party of the orthodox defeat the heretic. When the heretic is thus defeated, then the King should punish such a heretic.

All this is from the book called Brahmatarka.

COMMENTARY ON MANTRA 2.

The word bâna (बान) in the mantra, does not mean the piece of bamboo pinned at the head of a shaft; but it means the arrow-head which is made of steel. It has been said in the Padma Purâṇa that :— "The black-smith did not show the King the sharp arrow-head (bâna) which was fixed at the extremity of a shaft."

COMMENTARY ON MANTRA 3.

(It is not proper to say that the Lord is the support of Mûlaprakriti who supports everything. The epithet Akṣara which means indestructible is applicable to Mûlaprakriti also. For she is also Akṣara indestructible. Similarly the attributes 'neither gross nor fine,' &c. are also not confined to the Lord, but may be applied to Mûlaprakriti also. The commentator therefore gives authority for his explanation) :—

In this Skânda Purâṇa it is said that "Srî is to be understood by "the word Âkâsa, because she is all-luminous (kâsa means light). This "Srî is understood to be the support of all. The supreme Viṣṇu is the "support of Srî herself, and the qualities of "neither gross nor fine" etc. "are applied to the Lord only."

(Gârgî twice puts the same question to Yâjñavalkya in the same words in this Brahman. It is a rule of logic that a person who repeats his questions must be rebuked. Thus among the occasions for rebuke, repetition is one. Thus in book fifth Chapter 2 Sutra 1 we find twenty two occasions for rebuking (Nigraha.)

(The occasions for rebuke are the following :—

(1. Hurting the proposition, 2. Shifting the proposition, 3. Opposing the proposition, 4. Renouncing the proposition, 5. Shifting the reason, 6. Shifting the topic, 7. The meaningless, 8. The unintelligible, 9. The incoherent, 10. The inopportune, 11. Saying too little. 12. Saying too much, 13. *Repetition*, 14. Silence, 15. Ignorance, 16. Non-ingenuity, 17. Evasion, 18. Admission of an opinion, 19. Overlooking the censurable, 20. Censuring the non-censurable, 21. Deviating from a tenet, and 22. The semblance of a reason.

(According to the rules of Logic, therefore, Gârgî commit a repetition, in putting the same question. In Mantra 3 of this Brâhmaṇa she puts the question. 'O Yâjñavalkya, that of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future ; tell me in what is it woven, like warp and woof." And she again asked the very same question in Mantra 6. 'O Yâjñavalkya, that of which they say, that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, tell me in what is it woven, like warp and woof ?.' Why is she allowed to put the same question twice, against the rules of logic ? To this the author answers :—)

The same question is put a second time, in order to get answer from Yâjñavalkya, not in a figurative language, but in a positive assertion, that the Mûla Prakriti is the support of all. The answer given by Yâjñavalkya on the second occasion, is differently worded, from the answer which he gave to the first question. On the first occasion he said ; "Âkâśe Tad Otam Cha." On the second occasion he says "Âkâśa *Eva* Tad Otam Cha Protam Cha." Thus he uses the emphatically limiting particle "*Eva*" in his second answer, showing thereby, that the Âkâśa (the Mulprakriti) was not the support, in a figurative sense, but in the true sense of the word. Therefore, there was no repetition in the question put by Gârgî.

Thus in the Brahmânda Pûrâṇa we find :—"Even when in a disputation (Kathâ) of the nature of Cavil (Jalpa) where the parties seek victory over each other, a repetition, or the use of a wrong word or saying too much or too little, etc. is not considered a cause of defeat, much less so should it be considered a cause of defeat, in a disputation of the nature of Vâda (discussion).

Note.—According to this opinion, the discussion between Gârgî and Yâjñavalkya was of the nature of Vâda and not Jalpa, and hence the repetition in such a case is not reprehensible.

Minor faults mentioned above, cannot be regarded as causes of a man's defeat in a discussion, for, these may be possible even in a man who is greatly learned.

(Where must we then consider a fault to be an occasion of defeat? To this the author answers :—)

"When there is an inversion of the ascertainment of truth (when the conclusion arrived at is contrary to the proposition sought to be established, or when there is any fault in employment of terms, or when there is irrelevancy) or where there is delay even for a moment, that shows the weakness of learning of the party and consequently such a party must be considered as defeated". This is in the Brahmâṇḍa Pûrâṇa.

Therefore, only that repetition, etc. is to be considered as on occasion for defeat (and rebuke), which is a repetition of a proposition opposed to the truth sought to be ascertained, etc.

Note.—For example, where a party goes on repeating a proposition which has already been refuted. Such a repetition is a cause of defeat, and not every repetition.

COMMENTARY ON MANTRA 8.

(The Akṣara has been described "as neither coarse, nor, fine, neither short nor long, neither red (like fire) nor fluid (like water); it is without shadow, without darkness, without air, without ether, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without light, (vigour), without breath, without a mouth (or door), without measure, having no within and no without, it devours nothing, and no one devours it.")

(This might mean that the Lord is not a substance at all and has no Svabhâva or existence of his own. To remove this doubt the author says :—)

The Lord Janârdana is said to be not coarse nor fine, etc. in the sense that he is not coarse nor fine, etc. in the worldly, well-known ordinary significance of these words; and not that the Lord has no body of his own etc. The Mantra does not describe the non-existence of all kinds of Sthûlatâ etc.

(But the Mantra also says the Lord has no Tamas or darkness. Does it also mean, that the Lord has no physical darkness, but that He has some darkness of His own which is unworldly. To this the author replies :—)

The Lord has no Tamas absolutely, for His knowledge is never

darkened by any obscuration, as is the case with other beings. There is nothing which can obstruct the knowledge of the Lord. It is the nature of Tamas to hide knowledge, but the Lord is all knowledge.

(It has been said above that the Lord devours nothing and no one devours him. This is a doubtful phrase and the author explains it thus :—)

Since the Lord is independent, he is not devoured or killed by any body. Had the Lord been killed by any body, then the killer would be superior to the Lord.

MANTRAS 9 *to* 11.

(In Mantra 9 it is mentioned that " by the command of that ' Akṣara " (the imperishable), O Gârgî, sun and moon stand apart. By the command " of that Akṣara, O Gârgî, heaven and earth stand apart. By the command " of that Akṣara, O Gârgî, what are called moments (nimesha), hours " (muhûrta), days and nights, half months, months, seasons, years, all stand " apart. By the command of that Akṣara, O Gârgî, some rivers flow " to the east from the white mountains, others to the west, or to any " other quarter. By the command of that Akṣara, O Gârgî, men praise " those who give, the gods follow the sacrificer, the fathers the Darvî-offering '.)

(These words Dyâva-Prithivyau, &c. used in the Mantra are generally translated as heaven and earth, &c. They, however, do not mean so. The author explains them thus :—

In the Mahâmimânṣâ, it is said, that the word Dyâvâ-Prithivyau mean Śrî and the presiding deity of the earth. The words Sûrya and Chandramas as used in the Mantra, mean Brahmâ and Rudra respectively. The word Dyau literally means luminous, and as Srî is all light, therefore Dyâvâ means Śri. Prithivi comes from the root Prithu or extended. Sûrya literally means the giver of knowledge or knowledge, and hence it means Brahmâ. Chandra literally means the giver of joy, and hence it means Rudra, because He ordains all joy.

The Lord Hari is the support of all these and He is the ruler of them from eternity and independent of any one else. No doubt Śrî is the support of everything in the universe, but she gets this power of supporting everything from the Lord. It is under the command of Viṣṇu that she supports all, and not because she has any power independent of him. She is always under the control of Viṣṇu. The only independent being is the Lord Hari alone from all eternity.

COMMENTARY ON MANTRA 8—(*continued.*)

(In Mantra 8 it was mentioned that the Lord has no mouth. It does not mean that the Lord has no body. The author explains thus by an authority.)

It is thus written in Varâha Purâna :—The Lord has no Prâkritic body (material body) consisting of flesh, fat and bones, etc. because there are no parts in Him. The Lord by the very fact of his lordliness, shows that He is not a composite being, but His form is truth and He is changeless and constant existence.

(It has been explained above that the Śrutis deny only a Material form to the Lord, and that the Lord has a form of His own. An objector says :—"Is it not possible that the Śrutis deny absolutely every form to the Lord?" The Commentator therefore, quotes a Śruti to show that they ascribe a non-material form to the Lord :—)

Âditya varṇam tamasastupâre (Vajasaneyin Sanhita 31. 18.—) "Of sun-like lustre beyond darkness (of matter)." So also texts like "aṇor aṇîyân, mahato mahîyân," "smaller than the smallest, and bigger than the biggest." "Sahasra sîrsâ puruṣa" :—"The puruṣa with thousand heads." &c. All these show that the Lord has a form, though not material.

(You have explained the text 'asthulam' by saying that the Lord has no material thickness, but He has a thickness of His own. How is this explanation valid? To this the Commentator answers :—)

There is nothing strange in this explanation. Such explanations occur in other passages also. Thus in the Gitâ (13. 12) occurs "na sat tan nâsad uchyate" :—"He is called neither being nor non-being." Here absolute existence is not denied to the Lord, but only relative material existence; that is, the Lord is not a Sat or gross material existence, nor Asat or subtle material body, but He is immaterial.

An objector says :—"In the same sentence occur "asthulam ahrasvam, &c," as well as "atamas, &c." You explain the first epithet by saying that the Lord has got no material grossness, &c., but you explain the other epithets like atamas, &c., by saying that He has got no darkness absolutely. To be consistent you ought to say, that He has got no material darkness, but he has some non-material darkness." To this the Commentator says :—

There is nothing out of the way in such an explanation. Thus in the text aduḥkham asukham samam :—"He is painless, He is pleasureless, he is equable," there is absolute denial of pain, but relative denial of joy. There is joy or sukham in the Lord, but it is not material pleasure.

Similarly in the text na prajñam, nâprajñam "He is neither knowledge nor ignorance." The ignorance is absolutely denied regarding the Lord, but the denial of Knowledge is only relative, namely, the knowledge of the Lord is not like the brain knowledge of ordinary beings.

ŚAKALYA (NINTH) BRAHMANAM.

अथ शाकल्य ब्राह्मणम्

MANTRA I. 9. 1.

अथ हैनं विदग्धः शाकल्यः पप्रच्छ कति देवा याज्ञवल्क्येति। स हैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति। त्रयस्त्रिꣳशदित्योमिति होवाच कत्येवदेवा याज्ञवल्क्ये- ति। षडित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति । त्रय इत्यो- मिति होवाच कत्येव देवा याज्ञवल्क्येति। द्वावित्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्यध्यर्ध इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्येक इत्योमिति होवाच कतमे ते त्रयश्च त्री च शता त्रयश्च त्रीच सहस्रेति ॥ १ ॥

अथ Atha, then. विदग्धः Vidagdhaḥ, Vidagdha by name. शाकल्यः Sâkalya, born in the family of Śakala. एनं Enam, Him; Yâjñavalkya. पप्रच्छ Paprachchha, asked. ह Ha. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. कति Kati, how many. देवाः Devâḥ, gods. इति Iti. सः Saḥ, He; Yâjñavalkya. एतया Etayâ, this. निविदा Nividâ, by the mantra called Nivit. वैश्वदेवस्य Vaiśvadevasya, of Vaiśvadeva Śastra. निविदि Nividi, in the mantra known as Nivit. यावंतः Yâvantaḥ, as many. उच्यंते Uchyante, have been said. प्रतिपेदे Pratipede, knew. त्रयः Trayaḥ, three. च Cha. त्री Trî, three; three times. शताः Śatâḥ, hundred. च Cha, and. त्रयः Trayaḥ, three. च Cha. त्री Trî, three times. सहस्रा Sahasrâ, thousands. च Cha, and. इति Iti. ओं Oṁ, yes; just so. इति Iti. उवाच Uvâcha, said (Vidagdha). कति Kati, how. एव Eva, only; the superior to them all. देवाः Devâḥ, the Devas; the gods. याज्ञवल्क्य Yâjña-valkya, Oh, Yâjñavalkya. इति Iti. त्रयस्त्रिंशत् Trayastriṁśat, thirty-three. इति Iti. ओं Oṁ, yes; just spoken. इति Iti. उवाच Uvâcha, said (Vidagdha) कति Kati, how many. एव Eva, only; superior even among them. देवाः Devâḥ, the gods. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. षट् Ṣat, six. इति Iti. ओं Oṁ, yes; just so. इति Iti. उवाच Uvâcha, said. ह Ha. कति Kati, how many. एव Eva, only; superior even among them. देवाः Devaḥ, the gods. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya.

इति Iti. त्रयः Trayah, three. इति Iti. ओं Oṁ, yes; just so. इति Iti. उवाच Uvâcha said (Vidagdha). ह Ha. कति Kati, how many. एव Eva, only, superior among them. देवाः Devâḥ, the gods. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. इति Iti. द्वौ Dvau, two. इति Iti. ओं Oṁ, yes; just so. इति Iti. उवाच Uvâcha, said (Vidagdha). ह Ha. कति Kati, how many. एव Eva, superior among them. देवाः Devâḥ, the gods. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavlkya. इति Iti. अध्यर्ध Adhyardha, one and a half इति Iti. ओं Oṁ, yes; just so. इति Iti. उवाच Uvâcha, said (Vidagdha). ह Ha. कति Kati, how many. ह Eva, superior among them. एव Devâḥ, the gods. याज्ञवल्क्य Yâjña-valkya, Oh, Yâjñvalkya. इति Iti. एकः Ekaḥ, one. इति Iti ओं Oṁ, yes; just so. इति Iti. उवाच Uvâcha, said. ह Ha. कतमे Katame, which. ते Te those. त्रयः Trayaḥ, three. च Cha. त्रि Tri, three times. शताः Śatâḥ, hundred. च Cha, and. त्रय Trayaḥ, three. च Cha. त्रि Trî, three times. सहस्र Sahasra, thousand. च Cha, and. इति:

1. Then asked him Vidagdha, the son of Śakala,—"How many devas are there, Yâjñvalkya?"

He (answered)—"This can be learnt from the Nivit; as many (devas) as are mentioned in the Nivit of the Vaiśvadeva (Śastra), (so many are there),—*viz.*, three and three hundred and three and three thousand."

"Yes," said Vidagdha, "and how many devas are there, Yâjñavalkya?"

"Thirty-three," he answered.

"Yes," said Vidagdha, "and how many devas are there, Yâjñavalkya?"

"Six," he answered.

"Yes," said Sâkalya, "and how many devas are there, Yâjñavalkya?"

"Three," he answered.

"Yes," said Vidagdha, "and how many devas are there, Yâjñavalkya?"

"Two," said he.

"Yes," said Sâkalya, "and how many devas are there, Yâjñavalkya?"—"Adhyardhya," answered he.

"Yes," said he, "and how many devas are there, Yâjñavalkya?"

"One," he answered.

"Yes," said he, "and which are these three and three hundred, and three and three thousand?".—210.

MANTRA III. 9. 2.

स होवाच महिमान एवैषामेते त्रयस्त्रिंशत्त्वेव देवा इति कतमे ते त्रयस्त्रिंशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिंशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥२॥

सः Saḥ, He; Yâjñavalkya. उवाच Uvâcha, said. ह Ha. एते Ete, those that thou askest. एषां Eṣâṃ, these; of the thirty-three. महिमानः Mahimânaḥ, glories; inferiors or subordinates; members of the family. एव Eva, only. तु Tu, on the other hand. त्रयस्त्रिंशत् Trayastrimśat, thirty-three. एव Eva, only; in reality. देवाः Devâḥ, gods. इति Iti. कतमे Katame, which. ते Te, those. त्रयस्त्रिंशत् Trayastrimśat, thirty-three. इति Iti. अष्टौ Aṣṭau, eight. वसवः Vasavaḥ, Vasus. एकादश Ekâdaśa, eleven. रुद्राः Rudrâḥ, Rudras. द्वादश Dvâdaśa, twelve. आदित्याः Âdityâḥ, Âdityas. ते Te, these. एकत्रिंशत् Ekatrimśat, thirty-one. इन्द्रः Indraḥ, son of Vâyu. एव Eva, only. च Cha, and. प्रजापतिः Prajâpatiḥ, Jayanta son of Indra. च Cha. त्रयस्त्रिंशाः Trayastrimśâḥ, thirty-three. इति Iti.

2. Yâjñavalkya replied, "All these three and three hundred devas are partial glories, of (the following) thirty-three, whilst thirty three only are in reality the chief Devas.

"Which are these thirty three?" (asked Vidagdha.)

"Eight Vasus, eleven Rudras, twelve Âdityas, these are thirty one; and together with Indra (the son of Vâyu) and Prajâpati (Jayanta the son of Indra) these are thirty-three,"—said Yâjñavalkya.—211.

MANTRA III. 9. 3.

कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदं वसु सर्वं हितमिति तस्माद्वसव इति ॥ ३ ॥

कतमे Katame, which. वसवः Vasavaḥ, the Vasus. इति Iti. अग्निः Agniḥ, Suparṇa; Garuḍa. च Cha. पृथिवी Pṛithivî, the wife of Garuḍa. च Cha. वायुः Vâyuḥ. Sûtrâtman. च Cha. अंतरिक्षं Antarikṣam, Śraddhâ, the wife of Sûtrâtman. च Cha. आदित्यः Âdityaḥ, Śiva. च Cha. द्यौ Dyau Umâ the wife of Śiva. च Cha. चंद्रमाः Chandramâḥ, Kâma. च Cha. नक्षत्राणि Nakṣatrâṇi, Indra. The plural number indicates that Indra

assumes many forms. च Cha, and. एते Ete, these. वसवः Vasavaḥ, the Vasus. हि Hi, because. एतेषु Eteṣu, in these eight. इदं Idam, this. सर्वं Sarvam, whole. वसु Vasu, world. हितं Hitam, founded. इति iti. तस्मात् Tasmât, therefore. वसवः Vasavaḥ, the Vasus. इति iti.

3. "Which are the Vasus?" asked Vidagdha.

"Agni (or Garuḍa), Pṛithivî (or Garuḍa's wife), Vâyu (or Sûtrâtmâ), Antarikṣa (or Sraddhâ, the wife of Sûtrâtmâ), Âditya (or Siva), Dyau (or Umâ, the wife of Siva), Chandramâ (or Kâma), Nakṣatra (or Indra),- these are the Vasus. In them this whole world is founded; therefore, they are called Vasus.—212

MANTRA III. 9. 4.

कतमे रुद्रा इति दशेमे पुरुषे प्राणा आत्मैकादशस्ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥ ४ ॥

कतमे Katame, which. रुद्राः Rudrâḥ, the Rudras. इति Iti. पुरुषे Puruṣe, in the Jîva. प्राणाः Prâṇâḥ, the Prâṇas, those that regulate the five organs of perception and the five ogans of action. इमे Ime, these, the ten sons of Vâyu, such as Dakṣm &c. दश Daśa, ten. आत्मा Âtma, Bṛihaspati; the presiding deity of Buddhi. एकादशः Ekâdaśaḥ, the eleventh. ते Te, those eleven. यदा Yadâ, when. अस्मात् Asmât, this. मर्त्यात् Martyât, from the dying man. शरीरात् Sarirât, from the body. उत्क्रामंति Utkrâmanti, leave; go out. अथ Atha, then. रोदयंति Rodayanti, (make the relatives of the dying man) weep or shed tears. यत् Yat, because. तत् Tat, then. रोदयंति Rodayanti, (make the relatives of the dying man) weep. तस्मात् Tasmât, therefore. रुद्राः Rudrâh, the Rudras; those that make weep.

4. "Which are the Rudras?" asked Vidagdha.

"These ten devas of Prâṇas in a man and Brihaspati, the deva of Buddhi as the eleventh, when these presiding devas go out of the body of a dying man, then they make the relatives weep. They are called Rudras, because they make them weep."—213.

MANTRA III 9. 5.

कतम आदित्या इति द्वादश वै मासाः संवत्सरस्यैत आदित्या एते हीदꣳ सर्वमाददाना यन्ति ते यदिदꣳ सर्वमाददाना यन्ति तस्मादादित्या इति ॥ ५ ॥

कतमे Katame, which. आदित्याः Âdityâḥ, Âdityas. इति Iti. संवत्सरस्य Samvatsarasya, of the year. वै Vai, indeed. द्वादश Dvâdaśa, twelve presiding devas,

मासा: Mâsâḥ, (of) the months. एते Ete, these. आदित्या: Âdityâḥ, Âdityas. हि Hi, because. एते Ete, these; these twelve presiding devas of the months, namely. 1. Dhâtâ, 2. Aryamâ, 3. Vivasvân, 4. Puṣâ, 5. Tvaṣṭa, 6. Savitâ, 7. Bhaga, 8. Parjaṇya, 9. Varuṇa, 10. Mitra, 11. Yama, 12. Indra. इदं Idam, this. सर्वं Sarvam, all; such as Âyu, &c., of the living beings. आददाना Âdadânâ, taking. यंति Yanti, go away. ते Te, they; the twelve months. यत् Yat, because. इद Idam, this. सर्वं Sarvam, all, *i.e.*, Âyu, &c., of all the living beings. आददाना Âdadânâ, taking. यंति Yanti, go away. तस्मात् Tasmât, therefore. आदित्या: Âdityâḥ, the Âdityas. इति Iti.

5. "Which are the Âdityas?" asked Vidagdha.

"The presiding devas of the twelve months of the year are the Âdityas; for, these take away all this as they pass. Since, as they pass, they take away all this, therefore they are called Âdityas."—214.

MANTRA III. 9. 6.

कतम इन्द्रः कतमः प्रजापतिरिति। स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति। कतमः स्तनयित्नुरित्यशनिरिति। कतमो यज्ञ इति पशव इति। ॥ ६ ॥

कतम: Katamaḥ, which. इंद्र: Indraḥ, Indra, son of Vâyu. कतम: Katamaḥ, which. प्रजापति: Prajâpatiḥ, Prajâpati (Jayanta). इति Iti. स्तनयित्नु: Stanayitnuḥ, the presiding deva of thunder. एव Eva, only. इंद्र: Indraḥ, Indra, son of Vâyu. यज्ञ: Yajñaḥ, the presiding deva of sacrifice. प्रजापति: Prajâpatiḥ, Prajâpati. इति Iti. कतम: Katamaḥ, which. स्तनयित्नु: Stanayitnuḥ, the presiding deva of thunder. इति Iti. अशनि: Aśaniḥ, the deva of thunder bolt or Vajra. इति Iti. कतम: Katamaḥ, which. यज्ञ: Yajñaḥ, the deva of sacrifice. इति Iti. पशव: Paśavaḥ, the presiding deva of animals.

6. "Who is Indra, and who is Prajâpati?" asked Vidagdha.

Yâjñavalkya said: "The deva of thunder is Vajra (Indra, a son of Vâyu), the deva of sacrifice is Prajâpati."

"Which is the deva of thunder?" asked Vidagdha.

"The deva of thunder bolt," said Yâjñavalkya.

"Which is the deva of sacrifice?" asked Vidagdha.

"The deva of animals," replied Yâjñavalkya.—215.

MANTRA III. 9. 7.

कतमे षडित्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्चैते षडेते हीदꣳ सर्वꣳ षडिति ॥ ७ ॥

कतमे Katame, which. षट् Ṣaṭ, six. इति Iti. अग्निः Agniḥ, Suparṇa; Garuḍa. च Cha. पृथिवी Pṛithivî, the wife of Garuḍa. च Cha. वायुः Vâyuḥ, Sutrâtmâ. च Cha. अंतरिक्षं Antarikṣam, Śraddhâ, the wife of Sutrâtmâ. च Cha. आदित्यः Âdityaḥ, Śiva. द्यौः Dyauḥ, Umâ, the wife of Śiva. च Cha, and. एतेषु Eteṣu, these. षट् Ṣaṭ, six. हि Hi, since. इदं Idam, this. एतेषु Eteṣu, in these. इदं Idam, this; Jñâna, Vigynâna, Aiśvarya, Vîrya, Śri and Yaśa, षट् Ṣat, six. सर्वं Sarvam, full; fully developed. इति Iti.

7. "Which are the six?" (asked Vidagdha).

"Agni (Garuḍa), Pṛithivî (Garuḍa's wife), Vâyu (Sutrâtmâ), Antarikṣa (Śraddhâ, the wife of Sûtrâtmâ), Âditya (Śiva), Dyau (Umâ, the wife of Śiva)—these are the six devas. Because in these six, the six qualities, *viz.*, Jñâna, Vijñâna, Aiśvarya, Vîrya, Śrî and Yaśa are fully developed."—216.

Note.—These are the six powers of godhead.

MANTRA III. 9. 8.

कतमे ते त्रयो देवा इतीम एव त्रयो लोका एषु हीमे सर्वे देवा इति। कतमौ तौ द्वौ देवावित्यन्नं चैव प्राणश्चेति। कतमोऽध्यर्ध इति। योऽयं पवत इति॥ ८ ॥

कतमे Katame, which. ते Te, those. त्रयः Trayaḥ, three. देवाः Devâḥ, the Gods. इति Iti. इमे Ime, these, namely, Agni, Vâyu, Âditya, *i.e.*, Vîndra or Garuḍa, Vâyu and Maheśvara or Śiva. त्रयः Trayaḥ, three. लोकाः Lokâḥ, the worlds, or supports of their consorts: Intelligences. एव Eva, only. हि Hi, since. एषु Eṣu, in these, in the three Intelligences, Vâyu, Vîndra and Maheśvara. इमे Ime, these. सर्वे Sarve, all. देवाः Devâḥ, the Gods. इति Iti. कतमौ Katamau, which. तौ Tau, those. द्वौ Dvau, two. देवौ Devau, the Gods. इति Iti. अन्नं Annam, food, namely, Sraddhâ. It is composed of two words अत् surpassing and न leader. Excellent Leader. एव Eva, only, the well-known. प्राणः Prâṇaḥ, the chief of the Vâyus. इति Iti. कतमः Katamaḥ, which. अध्यर्धः Adhyardhaḥ, Adhyardha. इति Iti. यः Yaḥ, which. अयं Ayam, this. पवते Pavate, purifies or blows. इति Iti.

8. "Which are the three devas?" (asked Vidagdha).

"The three Intelligences, named Vâyu, Vîndra (Garuḍa) and Maheśvara Śiva," said Yâjñavalkya, "for within them all other devas are (comprehended).

"Which are the two devas?" (asked Vidagdha). "Śraddhâ (Annam) and her spouse, the Chief of the Vâyus," said Yâjñavalkya.

"Which is the Adhyardha?" (asked Vidagdha).

"He who purifies," said Yâjñavalkya.—217.

MANTRA III. 9. 9.

तदाहुर्यदयमेक इवैव पवतेऽथ कथमध्यर्ध इति। यदस्मिन्निदꣳ सर्वमध्यार्ध्नोत्तेनाध्यर्ध इति। कतम एको देव इति। प्राण इति स ब्रह्म त्यदित्याचक्षते ॥ ९ ॥

कतमः Katamaḥ, which. अध्यर्धः Adhyardhaḥ, Adhyardha. इति Iti. यः Yaḥ, who, being the support of all. अयं Ayam, this. पवते Pavate, purifies. इति Iti. तत् Tat, therein, *i.e.*, about Vâyu being Adhyardha. आहुः Âhuḥ, they questioned, the assembly asked. यत् Yat, that. अयं Ayam this. एकः Ekaḥ, one. इव Iva, like. एव Eva, only. पवते Pavate, purifies. अथ Atha, then. कथं Katham, how. अध्यर्धः Adhyardha, Adhyardha or one and a half, 1½. इति Iti. यत् Yat, because. अस्मिन् Asmin, in him. इदं Idam, this. सर्वं Sarvam, all; such as Jñâna, Vijñâna, &c. अध्यार्ध्नोत् Adhyârdhnot, increased; obtains increase. इति Iti. कतमः Katamaḥ which. एकः Ekaḥ, one. देव Deva, god. इति Iti. प्राणः Prâṇaḥ, Viṣṇu; the Supreme God. इति Iti. सः Saḥ, He; the Prâṇa or Viṣṇu. ब्रह्म Brahma, full in all the qualities. त्यत् Tyat, that which never decays; ever- lasting. त-तथा and य-याति always existing as such. आचक्षते Âchakṣate, They say. इति Iti.

9. ["Which is the Adhyardha?" (asked Vidagdha). "He who purifies," said Yâjñavalkya.]

"Here it is objected," said the assembly, "he who purifies, is *one* even; how then is he Adhyardha or 1½ (one-and-a-half)?"

"Because all obtain increase in him, therefore is he Adhyardha," said Yâjñavalkya.

Note.—He, Vâyu, the most beloved son of God, cannot be said to be separate from God, and so he is not second: nor can he be said to be God himself, so he cannot be said one. Therefore, from his unique position, he is said to be one-and-a-half.

"Which is the One God?" (asked Vidagdha).

"Prâṇa, namely, Viṣṇu," said Yâjñavalkya, "and He is Brahman or full, and He is called Tyat or that which never decays but always exists as such.—218.

MANTRA III. 9. 10.

पृथिव्येव यस्यायतनमग्निर्लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवायꣳ शारीरः पुरुषः स एष वदैव शाकल्य। तस्य का देवतेत्यमृतमिति होवाच ॥१०॥

याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalka. यस्य Yasya, whose. पृथिवी Prithivî, the earth. एव Eva, only. आयतनं Âyatañam, abode; support. अग्निः Agniḥ, Ramâ, the presiding deity of Vâk. लोकः Lokaḥ, the outward manifestation. मनः Manaḥ, the mind; Ramâ, presiding in the mind. ज्योतिः Jyotiḥ, light; inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the Jîvas. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yaḥ, whoever. विद्यात् Vidyât, may know, may realise. वै Vai, indeed. सः Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्य Śâkalya, Oh, Śâkalya. यं Yam, which. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the beings; all the Jîvas. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yaḥ, that. शारीरः Śârîraḥ, present in the body of all the beings. पुरुषः Puruṣaḥ, Svâyambhuva or Jîvâtmâ. सः Saḥ, He. एषः Eṣaḥ, this. वद Vada, ask. एव Eva, again. तस्य Tasya, His. का Kâ, which. देवता Devatâ, ruler; regulator. इति Iti. अमृतं Amṛitam, the Vâyu. इति Iti. उवाच Uvâcha, said. ह Ha.

10. "Oh, Yâjñavalkya, he who knows him, whose abode is the earth, whose external manifestation is Agni, (the deity of Vâk or Speech,) whose inward manifestation is the mind, to be the best support of all the beings or Jîvas, he is really a wise man."

"I know Him, indeed, Oh Śâkalya, to be the best support of all the beings or Jîvas, Him whom thou speakest of and who is this Puruṣa in the body (Jîvâtmâ). It is He. Ask, again Oh Śâkalya."

(Śâkalya asked) "Who is the presiding god or governor of Him?"

Yâjñavalkya replied, "Amṛita or Vâyu."—219.

MANTRA III. 9. 11.

काम एव यस्यायतनꣳ हृदयं लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवायं काममयः पुरुषः स एष वदैव शाकल्य। तस्य का देवतेति। स्त्रिय इति होवाच ॥११॥

याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. यस्य Tasya, whose. काम: Kâmaḥ, desire. एव Eva, only. आयतनं Âyatanam, abode; support. हृदयं Hṛidayam, heart; Ramâ, whose seat is in the heart. लोक: Lokaḥ, outward manifestation. मन: Manaḥ, the mind; Ramâ, presiding in the mind. ज्योति: Jyotiḥ, light, inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मन: Âtmanaḥ, all the Jîvas or beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. य: Yaḥ whoever. विद्यात् Vidyât, may know; may realise वै Vai, indeed. स: Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may be वै Vai, indeed. शाकल्य Sâkalya, Oh, Sâkalya. यं Yam, which. सर्वस्य Sarvasya, all. आत्मन: Âtmanaḥ, all the beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Purasa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. य: Yaḥ, that. अयं Ayam, this काममय: Kâmamayaḥ, of the desires, presiding in the desires. पुरुष: Puruṣaḥ, the being; Pradyumna, the deity of the desires. स: Saḥ, He. एष: Eṣaḥ, this. वद Vada, ask. एव Eva, again. तस्य Tasya, His. का Kâ, which. देवता Devatâ. Ruler; Regulator. इति Iti. स्त्रिय: Striyaḥ, the women; Śrî. Sarasvatî and Umâ. इति Iti. उवाच Uvâcha, said.

11. "O, Yâjñavalkya, he who knows Him, whose abode is the desires, whose external manifestation is Ramâ, whose seat is in the heart, whose inward manifestation is the mind, to be the best support of all the beings or Jîvas, he is really the wise man."

"I know Him, indeed, to be the best support of all the beings, or Jîvas,—Him whom thou speakest of and who is the Puruṣa,—Pradyumna, who is the presiding deity of desires. It is He. Ask again, Oh Sâkalya."

(Sâkalya asked)—"Who is the presiding god or governor of Him."

Yâjñavalkya replied, "Ramâ, Sarasvati andUmâ these three female devas."—220.

MANTRA III. 9. 12.

रूपाण्येव यस्यायतनं चक्षुर्लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवासावादित्ये पुरुषः स एष वदैव शाकल्य । तस्य का देवतेति । सत्यमिति होवाच ॥१२॥

याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. यस्य Yasya, whose. रूपाणि Rupâṇi, colours. एव Eva, only. आयतनं Âyatanam, abode; support. चक्षुः Chakṣuḥ, the eye; Ramâ, presiding in the eye. लोकः Lokaḥ, outward manifestation. मनः Manaḥ, the mind; Ramâ, presiding in the mind. ज्योतिः Jyotiḥ, light; inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the Jîvas or Beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yaḥ, whoever. विद्यात् Vidyât, may know; may realise. वै Vai, indeed. सः Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्य Sâkalya, Oh Śâkalya यं Yam, which. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yah, that. असौ Asau, this. आदित्ये Âditye, in the sun. पुरुषः Purusaḥ, Being; Rudra. एव Eva. सः Saḥ, He. एषः Eṣaḥ, this. वद Vada, ask. एव Eva, again. तस्य Tasya, His. का Kâ, which. देवता Devatâ, Ruler; Regulator. इति Iti. सत्यं Satyam, Chaturmukha. इति Iti. उवाच Uvâcha, said. ह Ha.

12. "O, Yâjñavalkya, he who knows Him, whose abode is the colours, whose external manifestation is Ramâ, whose seat is in the eye, whose inward manifestation is the mind, to be the best support of all the beings or Jîvas, he is really the wise man."

"I know Him, indeed, to be the best support of all the beings or Jîvas,—Him whom thou speakest of and who is the Puruṣa (Rudra) in the sun. It is He. Ask, again, Oh. Śâkalya."

(Śâkalya) asked—"Who is the presiding god or governor of Him?"

"Chaturmukha," replied Yâjñavalkya.—221.

MANTRA III. 9. 13.

आकाश एव यस्यायतनꣳ श्रोत्रं लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं त पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवायꣳ श्रौत्रः प्रातिश्रुत्कः पुरुषः स एष वदैव शाकल्य। तस्य का देवतेति। दिश इति होवाच ॥१३॥

याज्ञवल्क्य Yâjñâvalkya, Oh, Yâjñavalkya. यस्य Yasya, whose. आकाश: Âkâśah, the sky. एव Eva, only. आयतनं Âyatanam, abode; support. श्रोत्रं Śrotram, the ears; Ramâ, presiding in the ears. लोक: Lokaḥ, the outward manifestation. मन: Manaḥ, mind; Ramâ, presiding in the mind. ज्योति: Jyotiḥ, light; inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मन: Âtmanaḥ, all the Jîvas; all the Beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. य: Yaḥ, whoever. विद्यात् Vidyât, may know; may realise. वै Vai, indeed. स: Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्य Śâkalya, Oh, Śâkalya, यं Yam, which. सर्वस्य Sarvasya, all. आत्मन: Âtmanaḥ, all the beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. य: Yaḥ, which. अयं Ayam, this. श्रौत: Śrautraḥ, having entered into the ear. प्रातिश्रुत्क: Prâtiśrutkaḥ, He who hears. पुरुष: Puruṣaḥ, Puruṣa; the moon. स: Saḥ, He. एष: Eṣaḥ, this. वद Vada, ask. एव Eva, again. तस्य Tasya, His. का Kâ, which. देवता Devatâ, the God; the Ruler; the Regulator. इति Iti. दिश: Diṣaḥ, Garuda, Śeṣa and Dakṣa, these the gods. इति Iti.

13. "O, Yâjñavalkya, he who knows Him; whose abode is in the sky, whose external manifestation is Ramâ, whose seat is in the ears, whose inward manifestation is the mind, to be the best support of all the beings or Jîvas, he is really the wise man."

"I know Him, indeed, to be the best support of all the beings or Jîvas,—Him whom thou speakest of and who is this Puruṣa,—Chandra, who hears, remaining inside the ears. It is He. Ask again, Oh Śâkalya."

("Śâkalya asked) —"Who is the presiding god or governor of Him?"

"Garuḍa, Śeṣa and Dakṣa, called Diśâḥ or Directions," replied Yâjñavalkya."—222.

MANTRA. III. 9. 14.

तम एव यस्यायतनꣳ हृदयं लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवायं छायामयः पुरुषः स एष वदैव शाकल्य । तस्य का देवतेति । मृत्युरिति होवाच ॥१४॥

याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. यस्य Yasya, whose. तमः Tamaḥ, darkness. एव Eva, only. आयतनं Âyatanam, abode; support. हृदयं Hṛidayam, heart; Ramâ, whose seat is in the heart. लोकः Lokaḥ, the outward manifestation. मनः Manaḥ, the mind; Ramâ, pres ding in the mind. ज्योतिः Jyotiḥ, light; the inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the Jîvas or Beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yaḥ, whoever. विद्यात् Vidyât, may know; may realise. वै Vai, indeed. सः Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्य Śâkalya, Oh, Śâkalya. यं Yam, which. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yaḥ, which. अयं Ayam, this. छायामयः Chhâyâmayaḥ, shadowy. पुरुषः Puruṣaḥ, Puruṣa; Nivṛiti. सः Saḥ, He. एषः Eṣaḥ This. वद Vada, ask. एव Eva again. तस्य Tasya, His. का Kâ, which. देवता Devatâ, the Ruler; the governor. इति Iti. मृत्युः Mṛityuḥ, death; Yama. इति Iti. उवाच Uvâcha, said. ह Ha.

14. "O, Yâjñavalkya, he who knows Him, whose abode is in darkness, whose external manifestation is Ramâ, whose seat is in the heart, whose inward manifestation is the mind, to be the best support of all the beings or Jîvas; he is really the wise man."

"I know Him, indeed, to be the best support of all the beings,—Him whom thou speakest of and who is the Puruṣa,—Nirṛiti, whose nature is shadow. It is He. Ask again, Oh Śâkalya."

(Śâkalya asked)—"Who is the presiding god or governor of Him?"

"Death (Yama)," replied Yâjñavalkya.—223.

MANTRA III. 9. 15.

रूपाण्येव यस्यायतनं चक्षुर्लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवायमादर्शे पुरुषः स एष वदैव शाकल्य। तस्य का देवतेत्यसुरिति होवाच ॥१५॥

याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. यस्य Yasya, whose. रूपाणि Rûpâṇi, colours. एव Eva, only. आयतनं Âyatanam, abode; support. चक्षुः Chakṣuḥ, the eye; Ramâ, presiding in the eye. लोकः Lokaḥ, outward manifestation. मनः Manaḥ, the mind; Ramâ, whose seat is in the mind. ज्योतिः Jyotiḥ, light; inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the Jîvas or Beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yaḥ, whoever. विद्यात् Vidyât, may know; may realise. वै Vai, indeed. सः Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्य Śâkalya, Oh Śâkalya. यं Yam, which. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yaḥ, which. अयं Ayam, this. आदर्शे Âdarśe, in the mirror. पुरुषः Puruṣaḥ, the Puruṣa; the sun. सः Saḥ, He. एषः Eṣaḥ, this. वद Vada, ask. एव Eva, again. तस्य Tasya, His. का Kâ, which. देवता Devatâ, Ruler; Regulator. इति Iti. असुः Asuḥ, Asu; the internal Vâyu. इति Iti.

15. "O, Yâjñavalkya, he who knows Him, whose abode is the colours, whose external manifestation is Ramâ, whose seat is in the eye, whose inward manifestation is the mind, to be the best support of all the beings or Jîvas; he is really the wise man."

"I know him, indeed, to be the best support of all the beings or Jîvas,—Him whom thou speakest of and who is the Puruṣa (the sun) in the mirror. It is He. Ask again, Oh Śâkalya."

(Śâkalya replied)—"Who is the presiding god or regulator of Him?"

"Asu (the internal Vâyu)", replied Yâjñavalkya.—224.

MANTRA III. 9. 16.

आप एव यस्यायतनꣳ हृदयं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य।

वेद वा अहं तं पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवायमप्सु पुरुषः स एष वदैव शाकल्य । तस्य का देवतेति । वरुण इति होवाच ॥१६॥

याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. यस्य Yasya, whose. आपः Âpaḥ, the waters. एव Eva, only. आयतनं Âyatanam, abode; support. हृदयं Hridayam, the heart; Ramâ, whose seat is in the heart. लोकः Lokaḥ, outward manifestation. मनः Manaḥ, the mind; Ramâ, whose seat is in the mind. ज्योतिः Jyotiḥ, the light; the inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the Jîvas or Beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yaḥ, whoever. विद्यात् Vidyât, may know; may realise. वै Vai, indeed. सः Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may. वै Vai, indeed. शाकल्य Śâkalya, Oh Śâkalya. यं Yam, which. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the Jîvas. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yaḥ, which. अयं Ayam, this. अप्सु Apsu, in the waters. पुरुषः Puruṣaḥ, the Puruṣa; Parjanya. सः Saḥ, He. एषः Eṣaḥ, this. वद Vada, ask. एव Eva, again. तस्य Tasya, His. का Kâ, which. देवता Devatâ, Ruler;. Regulator. इति Iti. वरुणः Varuṇaḥ, Varuṇa. इति Iti.

16. "O, Yâjñavalkya, he who knows Him, whose abode is the waters, whose external manifestation is Ramâ, whose seat is in the heart, whose inward manifestation is the mind, to be the best support of all the beings or Jîvas; he is really the wise man."

"I know Him, indeed, to be the best support, of all the beings or Jîvas,—Him whom thou speakest of and who is the Puruṣa (the Parjanya) in the waters. It is He. Ask again, Oh Śâkalya."

(Śâkalya asked)—"who is the presiding god or regulator of Him?"

"Varuṇa," replied Yâjñavalkya.—225.

MANTRA III. 9. 17.

रेत एव यस्यायतनꣳ हृदयं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवायं

पुत्रमयः पुरुषः स एषवदैव शाकल्य। तस्य का देवतेति। प्रजापतिरिति होवाच ॥१७॥

याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. यस्य Yasya, whose. रेतः Retaḥ, semen. एव Eva, only. आयतनं Âyatanam, abode; support. हृदयं Hridayam, the heart; Ramâ, whose seat is in the heart. लोकः Lokaḥ, the outward manifestation. मनः Manaḥ, the mind. ज्योतिः Jyotiḥ, the light; the inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the Jîvas or Beings. परायणं, Parayâṇam, the best support. पुरुषं Purusam, the Puruṣa. यः Yaḥ, whoever. विद्यात् Vidyât, may know; may realise. वै Vai, indeed. सः Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्य Sâkalya, Oh Śâkalya. यं Yam, which. सर्वस्य Sarvasya, of all. आत्मनः Âtmanaḥ, all the beings परायणं Parâyaṇam, the best support. पुरुषम् Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know वै Vai, indeed. यः Yaḥ, which. एव Eva, only. अयं, Ayam, this. पुत्रमयः Putramayaḥ, of the progeny. पुरुषः Puruṣaḥ, the Puruṣa; Śakra, the presiding deity of the progeny. सः Saḥ, He. एषः Eṣaḥ, this. वद Vada, ask. एव Eva, again. शाकल्य Śâkalya, Oh Śâkalya. तस्य Tasya, His. का Kâ, which. देवता, Devatâ, the god; the regulator; the governor. इति Iti. प्रजापतिः Prajâpatiḥ, Brahmâ; for he nourishes or protects all. इति Iti. उवाच Uvâcha, said. ह Ha.

17. "O Yâjñavalkya, he who knows Him, whose abode is in the Semen, whose external manifestation is Ramâ, whose seat is in the heart, whose inward manifestation is the mind, to be the best support of all the Beings or Jîvas, he is really the wise man."

"I know Him, indeed, to be the best support of all the beings or Jîvas,—Him whom thou speakest of and who is the Puruṣa (Śakra), the presiding deity of the progeny. It is He. Ask again, Oh Śâkalya."

(Śâkalya asked)—"Who is the presiding god or governor of Him?"

"Brahmâ," replied Yâjñavalkya.—226.

MANTRA III. 9. 18.

शाकल्येति होवाच याज्ञवल्क्यस्त्वाꣳ स्विदिमे ब्राह्मणा अङ्गारावक्रयणमक्रता ३ इति ॥१८॥

याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavlkya. उवाच Uvâcha, said. ह Ha. इति Iti, thus. शाकल्य Śâkalya, Oh Śâkalya. स्वित् Svit, is it. इमे Ime, these. ब्राह्मणाः Brâhmaṇâḥ,

the Brâhmaṇs. त्वां Tvâm, Thee. अंगारावक्रयणं Aṅgârâvakrayaṇam, a piece of wood for throwing cinders, to and fro. अक्रता Akratâ, have made. It is the Vedic form of अकृषत Akṛiṣata; and the pluta आ indicates pity on the part of the speaker. इति Iti.

18. Yâjñavalkya said with pity,—"Is it, Śâkalya, that these Brâhmans have made a cinder-moving-wood (cat's-paw) of you?"—227.

MANTRA III. 9. 19.

याज्ञवल्क्येति होवाच शाकल्यो यदिदं कुरुपञ्चालानां ब्राह्मणानत्यवादीः किं ब्रह्म विद्वानिति । दिशो वेद सदेवाः सप्रतिष्ठा इति । ॥१९॥

शाकल्यः Śâkalyaḥ, Śâkalya. उवाच Uvâcha, said. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. यत् Yat, that. इदं Idam, it amounts to this. कुरुपांचालानां Kurupâñchâlânâm, of the countries of the Kurus and the Pâñchâls. ब्राह्मणान् Brâhmaṇân, the Brahmins. अत्यवादीः Atyavâdîḥ, thou speakest lightly. किं Kim, it is. ब्रह्मविद्वान् Brahmavidvân, knowing the Brahmaṇ. इति Iti. सदेवाः Sadevâḥ, with their presiding deities. सप्रतिष्ठाः Sapratiṣṭhâḥ, with their support. दिशः Diśaḥ, the quarters; the directions. वेद Veda, I know. इति Iti.

19. Śâkalya said,—"O! Yâjñavalkya, since thou speakest so lightly of the Brahmans of the countries of the Kurus and of the Pâñchals, is this knowing Brahman? (It is thy conceit only that thou thinkest that thou knowest Brahmaṇ)."

Yâjñavalkya replied, "Yes, I know all the directions together with the deities that preside in them and with those on which they rest."—228.

MANTRA III. 9. 20.

यद्दिशो वेत्थ सदेवाः सप्रतिष्ठाः किंदेवतोऽस्यां प्राच्यां दिश्यसीत्यादित्यदेवत इति । स आदित्यः कस्मिन् प्रतिष्ठित इति । चक्षुषीति । कस्मिन्नु चक्षुः प्रतिष्ठितमिति । रूपेष्विति । चक्षुषा हि रूपाणि पश्यति । कस्मिन्नु रूपाणि प्रतिष्ठितानीति । हृदय इति होवाच हृदयेन हि रूपाणि जानाति हृदये ह्येव रूपाणि प्रतिष्ठितानि भवन्तीत्येवमेवैतद्याज्ञवल्क्य ॥२०॥

यत् Yat, if. सदेवा: Sadevâḥ, with their presiding deities. सप्रतिष्ठा: Sapratiṣṭhâḥ, with their support. दिश: Diśaḥ, the directions. वेत्थ Vettha, (Thou) knowest. अस्यां Asyâm, this प्राच्यां Prâchyâm, eastern. दिशि Diśi, in the direction. किंदेवत: Kimdevataḥ, of what god, of what deity. असि Asi, (Thou) art. इति Iti आदित्यदेवत: Âdityadevataḥ, of the god Âditya. इति Iti. स: Saḥ, that. आदित्य: Âdityaḥ, the sun. कस्मिन् Kasmin, on which. प्रतिष्ठित: Pratiṣṭhitaḥ, supported ; rests. इति Iti. चक्षुषि Chakṣuṣi, on the eye, on the Svâyambhuva Manu, whose function it is to make the eye see. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which, चक्षु: Chakṣuḥ, the eye ; Svâyambhuva. प्रतिष्ठितं Pratiṣṭhitam, supported ; rests. इति Iti. रूपेषु Rûpeṣu, on colours ; on Indra, deity of the colours. इति Iti. हि Hi, for ; because. चक्षुषा Chakṣuṣâ, with the eye ; through the favour of Svâyambhuva Manu. रूपाणि Rûpâṇi, the colours ; Indra, the presiding deity of the colours. पश्यति Paśyati, sees. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. रूपाणि Rûpâṇi, the colours ; Indra, the presiding deity of colours. प्रतिष्ठितानि Pratiṣṭhitâni, rest ; depend. इति Iti हृदये Hṛidaye, on the heart ; on Umâ, presiding deity of the heart or cognition. इति Iti. उवाच Uvâcha, said. ह Ha. हि Hi, because. हृदयेन Hṛidayena, by the heart ; through the favour of Umâ, the presiding deity of cognition. रूपाणि Rupâṇi, the colours; Indra, the presiding deity of the colours. जानाति Jânâti, knows. हि Hi, because. हृदये Hṛidaye, on the heart ; on Umâ, the deity of cognition. एव Eva, only. रूपाणि Rûpâṇi the colours ; Indra, the presiding deity of colours. प्रतिष्ठितानि Pratiṣṭhitâni, supported. भवंति Bhavanti, are. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. एतत् Etat, Iti, what has been said by you. एवम् Evam, so. एव Eva, just.

20. "If thou dost know the directions with their deities and support, of what deity art thou (or which is thy deity) in the eastern direction?" (asked Śâkalya).

"Of the god Âditya," replied Yâjñavalkya.

"On which does that Âditya rest?" (asked Vidagdha).

"On the eye (*i.e.*, on Svâyambhuva Manu), whose function it is to make the eye see" (said Yâjñavalkya).

"On which does the eye (or the Svâyambhuva Manu) depend?" (asked Śâkalya).

"On colour, *i.e.*, on Indra, because (one) sees the colours through the eye (or, in other words, it is through the favour of the Svâyambhuva Manu that one sees Indra)," replied Yâjñavalkya.

"On which do the colours (*i.e.*, Indra) depend?"

"On the heart (cognition), (or, in other words, on Umâ

the presiding deity of cognition), for it is through the heart (cognition) one knows the colours, therefore do the colours rest on the heart (or, in other words, as it is through the favour of Umâ that one sees Indra, it is certain, therefore, that Indra depends on Umâ)," replied Yajñavalkya.

"It is just so. Yâjñavalkya," said Śâkalya.—229.

MANTRA III. 9. 21.

किंदेवतोऽस्यां दक्षिणायांदिश्यसीति। यमदेवत इति। स यमः कस्मिन् प्रतिष्ठित इति। यज्ञ इति। कस्मिन्नु यज्ञः प्रतिष्ठित इति। दक्षिणायामिति। कस्मिन्नु दक्षिणा प्रतिष्ठितेति। श्रद्धायामितियदा ह्येव श्रद्धत्तेऽथ दक्षिणां ददाति श्रद्धायाꣳ ह्येव दक्षिणा प्रतिष्ठितेति। कस्मिन्नु श्रद्धा प्रतिष्ठितेति। हृदय इति होवाच हृदयेन हि श्रद्धां जानाति हृदये ह्येव श्रद्धा प्रतिष्ठिता भवतीत्येवमेवैतद्याज्ञ-वल्क्य ॥२१॥

अस्यां Asyâm, this. दक्षिणायां Dakṣiṇâyâm, southern. दिशि Diśi, in the direction. किं देवतः Kimdevataḥ, of what god; of what deity. असि, Asi (thou) art. इति Iti. यमदेवत: Yamadevataḥ, of the god Yama. इति Iti. स: Saḥ, that. यम: Yamaḥ, the god Yama. कस्मिन् Kasmin, on which. प्रतिष्ठित: Pratiṣṭhitaḥ, supported. इति Iti. यज्ञे Yajñe, on the sacrifice; Aniruddha, the presiding deity of the sacrifice. इति Iti. नु Nu, an interrogative particle. कस्मिन् Kasmin, on which. यज्ञ: Yajnaḥ, the sacrifice; Aniruddha, the presiding deity of the sacrifice प्रतिष्ठित: Pratiṣṭhitaḥ, supported; rests. इति Iti. दक्षिणायां Dakṣiṇâyâm, on the bestowal of gifts; on Rati, the presiding deity of Dakṣiṇâ. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. दक्षिणा Dakṣiṇâ, bestowal of gifts; Rati. प्रतिष्ठिता Pratiṣṭhitâ, rests; depends. इति Iti. श्रद्धायाम् śraddhâyâm, on faith; on Kâma, the presiding deity of faith. इति Iti. हि Hi, because. यदा, When. एव Eva, only. श्रद्धत्ते Śraddhatte, have faith. अथ Atha, then. दक्षिणां Dakṣiṇâm, the bestowal of gifts; Rati. ददाति Dadâti, gives. हि Hi, because. श्रद्धायां śraddhâyâm, on faith (desire); on Kâma, the presiding deity of faith. एव Eva, only. दक्षिणा Dakṣiṇâ, bestowal of gifts; (Rati). प्रतिष्ठिता Pratiṣṭhitâ, rests; depends. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. श्रद्धा Śraddhâ, faith; Kâma, the presiding deity of faith. प्रतिष्ठिता Pratiṣṭhitâ, rests; depends. इति Iti हृदये Hṛidaye, on the heart; on Umâ, the presiding deity of the heart. इति Iti. उवाच Uvâcha, said. ह Ha. हि, Because. हृदयेन Hṛidayena, by the heart; through the favour of Umâ, the presiding deity of cognition. श्रद्धां Śraddhâm, faith; Kâma, the presiding deity of faith. जानाति Jânâti, knows. हि

Hi, therefore. हृदये Hṛidaye, on the heart; Umâ, the presiding deity of the heart; एव Eva, only. श्रद्धा Śraddhâ, faith; Kâma. प्रतिष्ठिता Pratiṣthitâ, supported. भवति Bhavati, is. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. एतत् Etat, it; what has been said by you. एवम् Evam, so. एव Eva, just.

21. "Of what deity art thou in the southern direction?" asked Śâkalya.

"Of the god Yama (I am)," replied Yâjñavalkya.

"On which does that Yama rest?" (asked Vidagdha).

"On sacrifice (*i.e.*, on Aniruddha, the presiding deity of sacrifice," said Yâjñavalkya.

"On which does sacrifice or Aniruddha rest?" (asked Śâkalya).

"On the bestowal of gifts, *i.e.*, on Rati, the presiding deity of Dakṣiṇa" (said Yâjñavalkya).

"On which does the bestowal of gifts or Rati depend?" (asked Śâkalya).

"On faith or on Kâma," said Yâjñavalkya; "for, when a man has faith, it is then, that he bestows gifts; it is therefore, that the bestowal of gifts, (Rati), depends on faith or Kâma."

"On which does faith or Kâma rest?" (asked Śâkalya).

"On the heart (cognition), or, in other words, on Umâ, the presiding deity of cognition; for it is through the heart (cognition) one knows faith or Kâma; therefore does faith (Kâma) rest on the heart," replied Yâjñavalkya.

"It is just so, Yâjñavalkya," said Śâkalya.—230.

MANTRA III. 9. 22.

किंदेवतोऽस्यां प्रतीच्यां दिश्यसीति। वरुणदेवत इति। स वरुणः कस्मिन्प्रतिष्ठित इत्यप्स्विति। कस्मिन्न्वापः प्रतिष्ठिता इति। रेतसीति। कस्मिन्नु रेतः प्रतिष्ठितमिति। हृदय इति। तस्मादपि प्रतिरूपं जातमाहुर्हृदयादिव सृप्तो हृदयादिव निर्मित इति हृदये ह्येव रेतः प्रतिष्ठितं भवतीत्येवमेवैतद्याज्ञवल्क्य ॥२२॥

अस्यां Asyâm, this. प्रतीच्यां Pratîchyâm, western. दिशि Diśi, in the direction. किंदेवत: Kimdevataḥ, of what god; of what deity. असि Asi, (thou) art. इति Iti. वरुणदेवत: Varuṇadevataḥ, of the god Varuṇa. इति Iti. स: Saḥ, that. वरुण: Varuṇaḥ, the god Varuṇa. कस्मिन् Kasmin, on which. प्रतिष्ठित: Pratiṣṭhitaḥ, supported. इति Iti. अप्सु Apsu, in the waters; on the moon, the presiding deity of the waters. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. आप: Âpaḥ, the waters, the moon. प्रतिष्ठिता: Pratiṣṭhitâḥ, supported; rest. इति Iti. रेतसि Retasi, on Semen; on Bṛihaspati, the presiding deity of Semen. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. रेत: Retaḥ, the Semen; Bṛihaspati, the presiding deity of Semen. प्रतिष्ठितं Pratiṣṭhitam, supported; depend. इति Iti. हृदये Hṛidaye, on the heart; on Umâ, the presiding deity of the heart. इति Iti. तस्मात् Tasmât, therefore. अपि Api, it is. जातं Jâtam, born. प्रतिरूपं Pratirûpam, the son. आहु: Âhuḥ, they say. हृदयात् Hṛidayât, from the heart of the father. इव Iva, as if. सृप्त: Sṛiptaḥ, come out. हृदयात् Hṛidayât, from the heart of the father. इव Iva, as if. निर्म्मित: Nirmitaḥ, made. इति Iti. हि Hi, therefore. हृदये Hṛidaye, on the heart; on Umâ. एव Eva, only. रेत: Retaḥ, Semen; Bṛihaspati. प्रतिष्ठितं Pratiṣṭhitam, supported. भवति Bhavati, is. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. एतत् Etat, this; what has been said by you. एवम् Evam, so. एव Eva, just.

22. "Of what deity art thou in the western direction?" (asked Śâkalya).

"Of the god Varuṇa (I am)," replied Yâjñavalkya.

"On which does that Varuṇa depend?" (asked Vidagdha).

"On the waters (moon)," replied Yâjñavalkya.

"On which do the waters (the moon) depend?"—asked Śâkalya.

"On the Semen (Bṛihaspati)," replied Yâjñavalkya.

"On which does the Semen (Bṛihaspati) rest?" (asked Vidagdha).

"In the heart (on Umâ); therefore, it is when the son is born, people say, he is come out of the heart as it were, he is made of (his) heart as it were. Semen (Bṛihaspati) therefore rests in the heart (Umâ)," replied Yâjñavalkya.

"It is just so, Yâjñavalkya," said Śâkalya.—231.

MANTRA III. 9. 23.

किंदेवतोऽस्यामुदीच्यां दिश्यसीति । सोमदेवत इति । स सोमः कस्मिन् प्रतिष्ठित इति । दीक्षायामिति । कस्मिन्नु दीक्षा

प्रतिष्ठितेति । सत्य इति । तस्मादपि दीक्षितमाहुः सत्यं वदेति सत्ये ह्येव दीक्षा प्रतिष्ठितेति । कस्मिन्नु सत्यं प्रतिष्ठितमिति । हृदय इति होवाच हृदयेन हि सत्यं जानाति हृदये ह्येव सत्यं प्रतिष्ठितं भवतीत्येवमेवैतद्याज्ञवल्क्य ॥२३॥

अस्यां Asyâm, this. उदीच्यां Udîchyâm, northern. दिशि Diśi, in the direction. किंदेवत: Kimdevataḥ, of what god; of what deity. असि Asi, (thou) art. इति Iti. सोमदेवत: Somadevataḥ, of the god Soma. इति Iti. स: Saḥ, that. सोम: Somaḥ, the god Soma. कस्मिन् Kasmin, on which. प्रतिष्ठित: Pratiṣṭhitaḥ, supported; rests. इति Iti. दीक्षायाम् Dîkṣâyâm, in the initiation; on Śatarûpa. इति Iti. नु Nu, an interrogative particle. कस्मिन् Kasmin, on which. दीक्षा Dîkṣâ, the initiation; Śatarûpa. प्रतिष्ठिता Pratiṣṭhitâ, supported. इति Iti. सत्ये Satye, on truth; on the Svâyambhuva Manu. तस्मात् Tasmât, therefore. अपि Api, it is. दीक्षितम् Dîkṣitam, the initiated one; a disciple. आहु: Âhuḥ, they say. सत्यं Satyam, truth. वद Vada, speak. इति Iti. हि Hi, because. सत्ये Satye, on truth. एव Eva, only. दीक्षा Dîkṣâ, initiation; Śatarûpa. प्रतिष्ठिता Pratiṣṭhitâ, supported; rests. इति Iti नु Nu, an interrogative particle. कस्मिन् Kasmin, on whic . सत्यं Satyam, truth; the Svâyambhuva Manu. प्रतिष्ठितं Pratiṣṭhitam, supported; depends. इति Iti. हृदये Hṛidaye, in the heart, on Umâ, the deity of cognition. इति Iti. उवाच Uvâcha, said. ह Ha. हि Hi, because. हृदयेन Hṛidayena, by the heart; through the favour of Umâ. सत्यं Satyam, the truth. जानाति Jânâti, knows. हि Hi, therefore. हृदये Hṛidaye, in the heart; in Umâ. एव Eva, only. सत्यं Satyam, truth; the Svâyambhuva Manu. प्रतिष्ठितं Pratiṣṭhitam, supported. भवति Bhavati, is. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. एतत् Etat, this; what has been said by you. एवम् Evam, so. एव Eva, just.

23. "Of what deity art thou in the northern direction?"—(asked Śâkalya).

"Of the God Soma (I am)," replied Yâjñavalkya.

"On which does that Soma depend?"—(asked Vidagdha).

"On Initiation (on Śatarûpa)," replied Yâjñavalkya.

"On which does the initiatory rite (Śatarûpa) depend?"

"On truth (on the Svâyambhuva Manu); it is therefore, the initiated one is said to speak the truth; therefore it is that the initiatory rite (Śatarûpa) depends upon the truth (on the Svâyambhuva Manu)" replied Yâjñavalkya.

"On which does truth (the Svâyambhuva Manu) rest?" (asked Śâkalya).

"On the heart (on Umâ); it is through the heart (Umâ) that one knows the truth (the Svâyambhuva Manu); therefore, does the truth (the Svâyambhuva Manu) rest on the heart (on Umâ)?"—replied Yâjñavalkya.

"It is just so, Yâjñavalya"—said Śâkalya.—232.

MANTRA III. 9. 24.

किंदेवतोऽस्यां ध्रुवायां दिश्यसीत्यग्निदेवत इति । सोऽग्निः कस्मिन्प्रतिष्ठित इति । वाचीति । कस्मिन्नु वाक् प्रतिष्ठितेति । हृदय इति । कस्मिन्नु हृदयं प्रतिष्ठितमिति ॥२४॥

अस्यां Asyâm, this. ध्रुवायां Dhruvâyâm, the south-east corner. दिशि Diśi, in the direction. किंदेवत: Kimdevataḥ, of what god; of what deity. असि Asi, (thou) art. इति Iti. अग्निदेवत: Agnidevataḥ, of the god Agni. इति Iti. स: Sah, that. अग्नि: Agniḥ, the god Agni. कस्मिन् Kasmin, on which. प्रतिष्ठित: Pratiṣṭhitaḥ, supported. इति Iti. वाचि Vâchi, on vâk or speech; on Bṛibaspati. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. वाक् Vâk, vâk; speech; Bṛihaspati. प्रतिष्ठिता Pratiṣṭhitâ, supported; depends. इति Iti. हृदये Hṛidaye, on the heart; on Umâ. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. हृदयं Hṛidayam, the heart; Umâ. प्रतिष्ठितं Pratiṣṭhitam, supported; rests. इति Iti.

24. "Of what deity art thou in the south-east corner?" asked Śâkalya.

"Of the God Agni (I am)"—replied Yâjñavalkya.

"On which does that Agni depend?"—(asked Vidagdha).

"On Vâk or speech (Bṛihaspati)" replied Yâjñavalkya.

"On which does Vâk (Bṛihaspati) depend?"—(asked Vidagdha).

"On the heart (Umâ)" replied Yâjñavalkya.

"On which does the heart (Umâ) rest?"—(asked Śâkalya).—233.

MANTRA III. 9. 25.

अहल्लिकेति होवाच याज्ञवल्क्यो यत्रैतदन्यत्रास्मन्मन्यासै यद्ध्येतदन्यत्रास्मत्स्याच्छ्वानो वैनदद्युर्वयांसि वैनद्विमथ्नीरन्निति ॥२५॥

याज्ञवल्क्य: Yâjñavalkyaḥ. उवाच Uvâcha, said. ह Ha. इति Iti, thus. अहल्लिक Ahallika, dull of intellect. (अह: Ahaḥ, intellect; knowledge. लि Li, undeveloped;

and क affix—one who has his intellect in a dull or dormant condition). यत्र Yatra, because. एतत् Etat, this; heart; Umâ. अस्मत् Asmat, than I-ness,; than this Rudra, the deity of Ahamkâra. अन्यत्र Anyatra, at some other place. मन्यासै Manyâsai, (thou) knowest, (thou) thinkest. यत् Yat, if. एतत् Etat, this; heart; Umâ. अस्मत् Asmat, other than I-ness, the deity of Ahamkâra. अन्यत्र Anyatra, at any place else. स्यात् Syât, had been. श्वानः Svânaḥ, dogs. एनत् Enat, this (pointing to the body). अद्युः Adyuḥ, might have eaten. वा Vâ, either. वयांसि Vayâmsi, birds. एनत् Enat, this; body. विमथ्नीरन् Vimathnîran, might have torn to pieces. वा Vâ, or. इति Iti.

25. Yâjñavalkya said:—"Oh thou dull of intellect (I call thee so), for thou knowest that this heart (Umâ) is some where else other than in this Ahamkâra (Rudra). If it—the heart (Umâ)—had been somewhere else other than in Ahamkâra (Rudra), either the dogs might have eaten this (our body) up, or the birds might have torn this (our body) to pieces. (I mean to say, it would be very difficult for us to live.)—234.

MANTRA III. 9. 26.

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति। प्राण इति। कस्मिन्नु प्राणः प्रतिष्ठित इत्यपान इति। कस्मिन्न्वपानः प्रतिष्ठित इति। व्यान इति। कस्मिन्नु व्यानः प्रतिष्ठित इत्युदान इति। कस्मिन्नूदानः प्रतिष्ठित इति। समान इति। स एष नेतिनेत्यात्माऽगृह्यो नहि गृह्यतेऽशीर्यो नहि शीर्यतेऽसङ्गो नहि सज्ज्यतेऽसितो न व्यथते न रिष्यत्येतान्यष्टावायतनान्यष्टौ लोका अष्टौ देवा अष्टौ पुरुषाः स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्तं त्वौपनिषदं पुरुषं पृच्छामि तं चेन्मे न विवक्ष्यसि मूर्धा ते विपतिष्यतीति। तꣳ ह न मेने शाकल्यस्तस्य ह मूर्धा विपपातापि हास्य परिमोषिणोऽस्थीन्यपजह्रुरन्यन्मन्यमानाः॥२६॥

नु Nu, an interrogative word. कस्मिन् Kasmin, on which. त्वं Tvam, Ahamkâra, personified Rudra. च Cha. आत्मा Âtmâ, Buddhi; cognition (personified), Umâ. च Cha, and. प्रतिष्ठितौ Pratisṭhitau, supported; स्थः Sthaḥ, are. इति Iti. प्राणे Prâṇe, on Prâṇa; on Śesa. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. प्राणः Prâṇaḥ, Prâṇa; Śesa. प्रतिष्ठितः Pratisṭhitaḥ, located. इति Iti. अपाने Apâne, on Bhâratî. इति Iti. नु Nu. कस्मिन् Kasmin, on which. अपानः Apânah, apâna-

Bhârati. प्रतिष्ठितः Pratiṣṭhitaḥ, located. इति Iti. व्याने Vyâne, Vyânâ Vâyu इति Iti. नु Nu. कस्मिन् Kasmin, on which. व्यानः Vyânaḥ, the Vâyu called Vyâna. प्रतिष्ठितः Pratiṣṭhitaḥ, located. इति Iti. उदाने Udâne, on Udâna Vâyu; on Srîdevî, who passes also by the name of Udâna. नु Nu. कस्मिन् Kasmin, on which. उदानः Udânaḥ, Śrî who is called Udâna. प्रतिष्ठितः Pratiṣṭhitaḥ, located. इति Iti. समाने Samâne, on Hari who passes by the name of Samâna. इति Iti. सः Saḥ, that. एषः Eṣaḥ, Viṣṇu, named Samâna. इति Iti, such; touched with misery like Brahmâ. न Na, not. इति Iti, such, untouched by misery, like Muktâ Ramâ. न Na, not. आत्मा Âtmâ, Viṣṇu. अगृह्यः Agṛihyah, incapable of being grasped as a whole; (incomprehensible). हि Hi, because. न Na, not. गृह्यते Gṛihyate, has ever been grasped or comprehended. अशीर्यः Aśiryaḥ, incapable of wearing out. हि Hi, because. न Na, not. शीर्यते Śiryate, has ever worn out. असंगः Asañgaḥ, such as does not come in contact (with anything foul). हि Hi, because. न Na, not. सज्ज्यते Sajjyate, has ever come in contact. असितः Asitaḥ, free from bondage. न Na, not. व्यथते Vyathate, is subject to pain. न Na, not. रिष्यति Riṣyati, is subject to destruction. एतानि Etâni, these, spoken of in the mantras. पृथिव्येवयस्यायतनं. अष्टौ Aṣṭau, eight. आयतनानि Âyatanâni, seats; abodes. अष्टौ Aṣṭau, eight. लोकाः Lokâḥ, outward manifestations, such as Agni, etc. अष्टौ Aṣṭau, eight. देवाः Devâḥ, gods; presiding deities, such as Amṛita etc., spoken of in the previous mantras. अष्टौ Aṣṭau, eight. पुरुषाः Puruṣâḥ, Puruṣas, such as शारिर, etc., spoken of in the previous mantras. सः Saḥ, He. यः Yaḥ. who. तान् Tân, those. पुरुषान् Puruṣân, the Purusas and other Devas, Lokas and Âyataṇas. निरुह्य Niruhya, being or remaining outside the eight seats, etc. प्रत्युह्य Pratyuhya, being as their Antaryâmî or inward governor. अत्यकामत् Atyakâmat, surpasses. तं Tam, Him. औपनिषदं Aupaniṣadam, who can be known only from the Upaniṣat. तु Tu. पुरुषं Puruṣam, the Puruṣa. पृच्छामि Prichchhâmi, (I) ask. चेत् Chet, if. तं Tam, Him. मे Me, to me. न Na, not. वक्ष्यसि Vakṣyasi, will speak; will explain. ते Te, thy. मूर्धा Mûrdhâ, head. विपतिष्यति Vipatiṣyati, will fall of. इति Iti. शाकल्य Sâkalya, Śâkalya. तं Tam Him; the Puruṣa. न Na, not. मेने Mene, knew. ह Ha. तस्य Tasya, His; of Śâkalya. मूर्धा Mûrdhâ, the head. विपपात Vipapâta, fell off. ह Ha. अपि Api, moreover. अस्य Asya, His, of Śâkalya. अस्थीनि Asthîṇi, the bones. परिमोषिणः Parimoṣiṇaḥ, the robbers. अन्यत् Anyat, something else. मन्यमानाः Manyamânâḥ, thinking. अपजह्रुः Apajarhuḥ, took away.

26. "On which are Ahamkâra (Rudra) and Buddhi (Umâ) located?" (asked Śâkalya).

"On Prâṇa (Śeṣa)," replied Yâjñavalkya.

"On which is Prâṇa (Śeṣa) located?" (asked Vidagdha).

"On Apâna (Bhâratî)," replied Yâjñavalkya.

"On which does Apâna (Bhâratî) rest?" (asked Śâkalya).

"On Vyâna Vâyu," replied Yâjñavalkya.

"On which is Vyâna Vâyu located?" (asked Śâkalya).

"On Udâna (Srî)," replied Yâjñavalkya.

"On which does Udâna (Srî) depend?"

"On Samâna (Hari)," replied Yâjñavalkya.

"This (Hari) is," continued Yâjñavalkya, "neither, like Brahmâ, touched with misery, nor is He like Mukta Ramâ, untouched by misery. This Âtman is incapable of being grasped as a whole, for no one has ever been able to grasp Him. This Âtman is incapable of wearing out, for He never is worn out. This Âtman does not come in contact (with anything foul), for He has not ever come in contact (with anything foul). It is the nature of this Âtman that He is ever free from bondage; that He never feels miserable; and that He is never destroyed."

"These are the eight seats; (these are) the eight outward manifestations; (these are) the eight presiding deities; and (these are) the eight Puruṣas,—(these that I told you before). I ask (thee, now, Śâkalya) of that Puruṣa, Who can be known solely from the Upaniṣat, (I mean) of that Puruṣa Who surpasses (these eight Puruṣas, these deities, these outward manifestations, and these seats), for He, though in them, is outside them and governs them as their Antaryâmin or inward Governor. If thou canst not tell me of Him, thy head will fall down (will kiss the ground)."

Śâkalya, on the other hand, knew Him not; so his head fell to the ground; nay,—the robbers stole his bones away, thinking them something else.—235.

MANTRA III. 9. 27.

अथ होवाच ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु। सर्वे वा मा पृच्छत यो वः कामयते तं वः पृच्छामि सर्वान्वा वः पृच्छामीति । ते ह ब्राह्मणा न दधृषुः ॥२७॥

अथ Atha, then; when the head of Śâkalya had fallen off to the ground. उवाच

Uvâcha (Yâjñavalkya) said; addressed. ह Ha. भगवंतः Bhagavantaḥ, venerable. ब्राह्मणाः Brâhmaṇâḥ, Oh Brâhmaṇas. वः Vaḥ, amongst you all यः Yaḥ, whoever. कामयते Kâmayate, wishes. सः Saḥ, He. मा Mâ, to me. पृच्छतु Prichchhatu, may ask; may put questions. वा Vâ, or. सर्वे Sarve, you all together. मा Mâ, to me. पृच्छत Prichchhata, may put questions. वः Vaḥ, amongst you all. यः Yaḥ, whoever. कामयते Kâmayate, wishes. तं Tam, Him. वः Vaḥ, among you. पृच्छामि Prichchhâmi, (I ask, let me ask. वा Vâ, or. सर्वान् Sarvân, all. वः Vaḥ, of you. पृच्छामि Prichchâmi, (I) ask; let me ask. इति Iti. ते Te, those. ब्राह्मणाः Brâhmaṇâḥ, the Brâhmaṇas. न Na, not. दधृषुः Dadhriṣuḥ, had their courage, or pride.

27. Then (Yâjñavalkya) said,—"Oh ye venerable Brâhmaṇas, any one of you who wishes it, may put questions to me singly, or all of you together may put questions to me. Let me question any one among you, if he desires it; or let me put questions to you all together." The Brâhmaṇas had no courage (to accept the challenge).—236.

MANTRA III. 9. 28.

तान् हैतैः श्लोकैः पप्रच्छ ॥
यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा ॥
तस्य लोमानि पर्णानि त्वगस्योत्पाटिका बहिः ॥१॥

तान् Tân, those Brâhmaṇas. एतैः Etaiḥ, those. श्लोकैः Ślokaiḥ, by the verses. पप्रच्छ Paprachchha, asked. ह Ha Them, Yâjñavalkya asked in the following verses:—(1) यथा Yathâ, as. वनस्पतिः Vanaspatiḥ, in a tree; (lit) the Lord of the trees. A large tree (such as banian, &c.) that bears fruit, apparently without any blossoms. Here the first case ending stands for the seventh. वृक्षः Vrikṣaḥ, the term vriksa, which means that which grows again, even after being cut down. (व्रश्च् Vraśch, to cut down, and स affix, that which can be cut down). अमृषा Amriṣa, real; literal. तथा Tathâ, in that way. एव Eva, just. पुरुषः Puruṣaḥ, the term Puruṣa which means (1) a Jîva; a being; and (2) that which lives in a time. तस्य Tasya, His; of the body of the Puruṣa. लोमानि Lomâni, the hairs. पर्णानि Praṇâni, the leaves; like the leaves of a tree. अस्य Asya, his; of the body of the Jîva त्वक् Tvak, skin. बहिः Bahiḥ, external. उत्पाटिका Utpâtikâ, bark; like the bark of a tree.

28. Yâjñavalkya questioned them with the follwing verses.

28 (1) As the term vrikṣa is rightly applicable to a tree from the literal meaning of that term (which means that which can be cut down), so the term Puruṣa is rightly

applied to Jîva, which is also called Puruṣa,—(Puruṣa meaning—he who lives in time). The hairs of his body are like the leaves of a tree, and the skin of his body is like the external bark of a tree.

M NTRA III. 9. 28 (2).

त्वच एवास्य रुधिरं प्रस्यन्दित्वच उत्पटः ॥
तस्मात्तदा तृण्णात्प्रैति रसो वृत्तादिवाहतात् ॥२॥

अस्य Asya, His; of the Jîva. त्वचः Tvachaḥ, from the skin. रुधिरं Rudhiram, blood. प्रस्यंदि Prasyandi, flows. एव Eva, certainly. त्वचः Tvachaḥ, from the bark of a tree. उत्पटः Utpaṭâḥ, sap; like the sap. तत् Tat, therefore; since there is a close resemblance between the Puruṣa and the tree. तस्मात Tasmât, that. आहतात् Âhatât, wounded. वृत्तात् vrikṣât, from the tree. रसः Rasaḥ, sap. इव iva, like. आतृणात् Âtriṇât, from the wounded body. रुधिरं Rudhiram, blood. प्रैति Praiti, comes out.

28. (2) Blood comes out of the skin of the Puruṣa, just like the sap from the bark of a tree. Therefore, from the wounded body of a Puruṣa blood comes out, like the sap from the bark of a tree when struck with something.

MANTRA III 9. 28 (3).

माꣳसान्यस्य शकराणि किनाटꣳ स्नाव तत्स्थिरम् ॥
अस्थीन्यन्तरतो दारूणि मज्जा मज्जोपमा कृता ॥३॥

अस्य Asya, His; of the Puruṣa. मांसानि Mâmsâni, flesh. शर्कराणि Śarkarâṇi, the interior portions or texture of the bark of a tree. Like the interior layers of the. bark of a tree. स्नावतः Snâvataḥ, in the tendons. स्थिरं Sthiram, the hard portion किनाटं Kinâtam, the fibres of a tree; like the fibres. अस्थीनि Asthîni, the bones of a Puruṣa. अंतरतः Antarataḥ, interior. दारूणि Dârûṇi, wood; like the substance of a wood. मज्जा Majjâ, marrow. मज्जोपमा Majjopamâ, like the pith of a tree. कृता Kritâ, compare; said.

28. (3) The flesh in the body of the Puruṣa is like the texture of the bark of a tree. The stiff tendons are like the fibres of a tree. The bones of the Puruṣa are like the woody substance of a tree. Marrow in the Puruṣa is compared to the pith of a tree.

MANTRA III. 9. 28 (4).

यद्वृक्णो वृक्णो रोहति मूलान्नवतरः पुनः ॥
मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥४॥

यत् Yat, just as. वृक्णः Vriknah, cut down. वृक्षः Vrikṣah, the tree. मूलात् Mûlât, from the root. नवतरः Navatarah, afresh ; more vigorously than before. पुनः Punah, again. रोहति Rohati, grows. मृत्युना Mrityunâ, by death. वृक्णः Vriknah, cut down. मर्त्यः Martyah, mortal being. स्वित् Svit, also. कस्मात् Kasmât, which. मूलात् Mûlât from the cause. प्ररोहति Prarohati, (tree) grows, and (a mortal being) is born.

28. (4) Just as a tree when cut down grows again from the root more vigorously, so does a mortal being when cut down by death. What is the cause from which does each so grow?

MANTRA III. 9. 28 (5).

रेतस इति मावोचत जीवतस्तत्प्रजायते ॥
धानारुह इव वै वृक्षोऽञ्जसा प्रेत्यसंभवः ॥५॥

रेतसः Retasah, from the Semen. इति Iti, such an answer. मा Mâ, not. वोचत Vochata, say. जीवतः Jivatah, from a living being; from the parents. तत् Tat, that Semen. प्रजायते Prajâyate, is produced. अंजसा Anjasâ, actually ; really. प्रेत्य, Pretyâ, having gone or died ; that which has died (actually), this is the case only in Mahâpralaya. संभवः Sambhavah, He from whom something grows; the producer. वृक्षः Vrikṣah, the tree. धानारुहः Dhânâruhah, such as grows from the seeds. इव Iva, apparently, but not really. वै Vai, indeed.

28. (5) You cannot say that from the Semen (is a being born again), for Semen is produced from beings (such as parents). (I ask) from whom is a being born again (after Mahâpralaya), when the beings have actually died. (As for the tree), it is only apparent, that it grows from the seed.

MANTRA III. 9. 28 (6).

यत्समूलमावृहेयुर्वृक्षं न पुनराभवेत् ॥
मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥६॥

यत् Yat, when. समूलं Samûlam, together with its roots. वृक्षं Vrikṣam, the tree. आवृहेयुः Âvriheyuh, uprooted. न Na, not. पुनः Punah, again. आ Â, actually. भवेत् Bhavet, does grow. मृत्युना Mrityunâ, by death. वृक्णः Vriknah, cut down. स्वित् Svit, also. मर्त्यः Martyah, mortal. कस्मात् Kaṣmât, which. मूलात् Mûlât, from the cause. प्ररोहति Prarohati, grows again.

28. (6) When a tree is uprooted together with its roots, does it not grow again afresh? Is not a mortal when cut down by death born again? What is the cause from which does each grow?

MANTRA III. 9. 28 (7).

जात एव न जायते कोन्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणं तिष्ठमानस्य तद्विद इति ॥७॥

इति नवमं ब्राह्मणम् ॥ ९ ॥

इति तृतीयोऽध्यायः ॥ ३ ॥

ब्रह्म Brahmaṇ, the Brahmaṇ. विज्ञानं Vigñânam, all knowledge. आनंदं Ânandam, all bliss. एनं Enam, Him; the Paramâtman. नु Nu, now; at the beginning of creation. पुनः Punaḥ, again. कः Kaḥ, who. जनयेत् Janayet, can give birth to; can produce. जातः Jâtah, ever born; ever existent. एव Eva, only, indeed. न Na, not. जायते Jâyate, is born. दातुः Dâtuḥ, to the giver; to the sacrificer. रातिः Râtiḥ, aim. तद्विदः Tadvidaḥ, to the knower of Him. परायणं Parâyaṇam, highly beloved; very dear. तिष्ठमानस्य Tiṣṭhamânasya, to one who abides in (Him.) परायणं Parâyaṇam, the support in mokṣa. (This word is to be supplied here.) इति Iti.

28. (7) (The Brâhmans failed to answer this question. Yâjñavalkya himself gave the reply) :—" Brahmans, it is He who created everything. (He is) all knowledge, (otherwise He could not have created all these varieties of objects). All bliss (He is), (which has moved Him towards creation.) Him again who can give birth to? Born He is forever, He is never born. He is the Highest aim (or *summum-bonum*) of life. He is very dear to the generous sacrificer. He is dearer still to him who knows Him. He is the dearest of all to him who is solely devoted to Him.—237.

Here ends the Śâkalya Brâhmaṇam.

MADHVA'S COMMENTARY.

MANTRA III. 9. 1.

(In the Mantra occurs the word Mahimânaḥ. It is generally translated as glories. It is the plural number of the word Mahima—'glory,' "power". The Commentator explains this word by showing that it is a compound word) :—

In this Mantra, those Devas that are inferior have been said to be

the Mahimans of those that are superior; for, the word Mahima consists of two words महि Mahi and Mâ. "Mahi" meaning greatness, and "Mâ" meaning measure; so the real meaning of the word Mahimâ is the "measure of greatness"; and so the word comes to mean the "indicator of greatness". Whatever measures the greatness of another, cannot but be less than that; so the word Mahimâ means less or inferior, and therefore subordinate, or one who is under the control of his superior.

But in some places (as in Yatra Satyah so Asya Mahima, etc.) the word Mahimâ does not mean inferior, but it means greatness or glory, in other words, in those places it means Mâhâtmya.

In the Mantra it is said that the various Devas 333 and 3333, are inferior to the 33 Devas. It means these Devas are Parivâras—families or dependents of the 33 Devas.

Note.—The number of Devas is innumerable. The mention 333 or 3333 is merely illustrative. The superior Devas are 33.

Among these 33 Devas, 27 again are dependents of or constitute the Parivâra or family of 6 higher Devas amongst them. Again among these 6 higher Devas, 3 are dependents or constitute the family of 3 higher amongst them. Again, amongst these 3, one is dependent on the other two. Amongst these two even, one is subordinate to the other. In this order, gradually, the highest God is reached, who is one. He, with the next lower Deva, constitues a family of two Devas, (these two Devas with the one subordinate to them, constitute a family of three Devas; these three Devas with three other Devas under them, constitute a family of six; these six Devas with 27 subordinate Devas, constitute a family of 33 Devas; these 33 Devas with 300 subordinate to them, constitute a family of 333 Devas; these 333 Devas with 3000 subordinate to them, constitute a family of 3333 Devas, and so on.)

In fact, the subordinate Devas are dependent upon the superior Devas. They are subordinate in their strength and subordinate in their activities. All Devas thus are subordinate to some other Devas higher to them. The only Deva who is independent and not subordinate to any, is the Supreme Person, the Lord God Himself, called The Puruṣotamaḥ, literally "the Highest Person or Spirit."

MANTRA 3.

(It has been mentioned above that the 33 Devas form a family, of which six are superior and 27 are inferior. Now, these six, as mentioned in the Mantra seven, are Agni, Prithivî, Vâyu, Antarikṣa, Âditya, Dyu. The 33 Devas are 8 Vasus, 11 Rudras, 12 Âdityas, and Indra and Prajâpati. Now, in enumerating the 8 Vasus, these very six words, Agni, Prithivî,

Vâyu, Antarikṣa, Âditya, and Dyu, are mentioned there also. So the Commentator explains these words, not in their ordinary sense of fire, earth, air, sky, sun, and heaven, but in their special sense, or, in the ordinary sense, Agni or fire, etc., are not superior to Chandramâ, etc., therefore, the author explains the words Agni, etc., as used in Mantra 3 in the following terms :—)

Suparṇa or Garuḍa is called "Agni," because he carries (Ni) the Supreme Lord Viṣṇu called the Foremost or Agrah ; therefore, the carrier of Agrah or Viṣṇu is called "Agni".

The word Prithivî means the wife of Garuḍa, because the word is derived from the term Prathiva, meaning Garuḍa, by adding the feminine affix î. This Prathiva in its turn is derived from two words, Prathita meaning the great Lord Hari, and Va meaning to carry. He who carries Prathita or Viṣṇu is Prathiva or Garuḍa. Prithivi, the wife of Prathiva, is thus the wife of Garuḍa. She is always under the control of her husband, and, in fact, her will and her consort's is one and the same.

The word Vâyu means the Sûtra Âtma, because the word Vâ means "all knowledge" and Âyu means 'life'. The Sûtra Âtma is all-knowing, and is the life of all, and so he is called Vâyu—"the all-knowing life."

The word Antarikṣa means Śraddhâ or the goddess of faith. She is the wife of Vâyu. The word comes from two words, Antara meaning 'inside', and Âkṣan meaning 'to see'. She sees inside the hearts of all, even of the high Devas, like Seśa, etc., so she is called Antarikṣa or the "Seer of Hearts". She can see more than any other Devas : (for Faith is the Searcher of Hearts.)

The word Âditya does not mean the sun, but it means the God Maheśwara or Sadâśiva. It comes from two words, Âdi 'in the beginning of time' and Tya meaning 'existing from'. He who exists from the beginning of time, is Âditya or Śiva.

The word Dyu does not mean heaven, but it means Umâ, the wife of Śiva, because Umâ, in her form of speech and through speech, brings to light (Dyu or light) everything in this world.

Note.—**Thus these six superior Devas are the three Devas—Garuḍa, Vâyu, and Śiva—with their respective wives or consorts, called Prithivî, Śraddhâ and Umâ.**

These six Devas are specially superior to the rest of the Devas, who are under their control.

(These six Devas, with Chandrmas and Nakṣatra, constitute the eight Vasus. The words Nakṣatras and Chandramâ do not mean the 'stars' and 'moon', but are explained thus by the author:—)

The word Nakṣatra means Indra, because he does *not* (*Na* meaning

'not') protect (Kṣatra meaning 'to protect') the sun and moon, when they are attacked by the Râhu.

The word Chandramâ means Kâma, the God of love, because Kâma is the giver of joy, and the word Chandra is derived from the root, Chand, to give joy.

These eight Devas are called Vasus, because the whole universe dwells (Vas 'to dwell') in them. So they are called Vasus.

Suparṇa is called Agni, because he carries the Lord Viṣṇu, the one who is from before. The word Agni has been derived by compounding the two words अग्र (Agra), the one who is from before and नी (nî), who carries. पृथिवी (Pṛithivî) is the wife of प्रथिव (Prathiva), Garuḍa. Garuḍa is called Prathiva, because he carries on his back the well-known Lord Hari. The word प्रथिव (Prathiva) has been derived from प्रथित (Prathita) the Great Lord Hari वा (Vâ) to carry +क (ka) one who. The त (Ta) of Prathita being omitted. The wife of Prathiva is Pṛithivî (and not Prathivî); the र (ra) of प्रथिव (Prathiva) has been changed into ऋ (ṛi). This indicates that she acts not according to her own will, but under the will of her lord. Vâyu is he who is व (Va)—all-knowing, and आयु (Âyu), the giver of life. व (Va) is derived from वा (Vâ), a verb of motion +क (ka) one who, because all the verbs of motion may also mean attainment or knowing. सर्वे गत्यर्थाः प्रत्ययार्थाः ज्ञानार्थाश्च So व (Va) means one who knows all; so Vâyu is the Sutrâtmâ. His wife is श्रद्धा (Sraddhâ). She rests in the hearts of all, so she is called Antarikṣa. She can see more into the hearts of all than the gods Śeṣa &c. can do. The word आदित्य (Âditya) in the mantra means सदाशिव (Sadâśiva)—he who has been from the very beginning (आदि Âdi beginning, and त्य Tyaaffix). The word द्यौ Dyau means Umâ, for hers is the form of speech, by which she brings everything to light. These are the gods who are superior, and the rest are their subordinates

Indra is called Nakṣatra—one who does not protect, and काम (Kâma) is the Chandra—one who pleases all. These eight gods are called Vasus, *i.e.*, the gods that make others dwell.

वस् (Vasa), to cause to dwell and उ (u) one who.

MANTRA 6.

(In asking the question, "who are the six?" the answer is given by naming the very six Devas who had already been mentioned in the list of Vasus. Thus these six are superior not only to the rest of the 33 Devas, but they are superior among the 8 Vasus also. In what does their excellence and superiority consist? This is thus answered by the Commentator:—)

The six attributes Jñâna, &c., (knowledge, power, bliss, &c.) are possessed by these six Devas in larger quantity than the remaining (27 Devas), nay, even among the Vasus, these six are superior, namley, Vîndra (Garuḍa, vi-bird, indra-king, the king of birds, or Garuḍa) and the rest.

MANTRA 4.

(Now the Commentator explains the verse "daśeme puruṣe prâṇa atmaikâdaśa"):—

The ten prâṇâs are the ten sons of Vâyu, while âtmâ, the eleventh, is Buddhi, or rather the presiding deity of Buddhi, namely, Brihaspati. These 11 are said to be the Rudras.

Note.—Namely the Devas of five senses of perception and the Devas of the five senses of action, together with Brihaspati, the presiding Deva of Buddhi, are the 11 Rudras.

MANTRA 5.

(The Commentator now explains the twelve Âdityas:—)

The twelve presiding Devas of the months (excluding Indra and Viṣṇu, and substituting in their place Yama and Chandra) are the twelve Âdityas. They begin with Dhâtâ (namely, 1. Dhata. 2. Mittra, 3. Aryamâ, 4. Rudra, 5. Varuṇa, 6. Sûrya, 7. Bhaga, 8. Vivasvan, 9. Puṣâ, 10. Savitâ, 11. Tvaṣṭâ and 12. Viṣṇu).

MANTRA 6.

(The mantra says:—'Stanayitnur eva indra.' *Primâ facie*, it would mean that the Stanayitnu and Indra were one and the same. To remove this misconception, the author says:—)

A son of Vâyu, presiding over thunder, is called Indra here: (and it does not mean the well-known Deva Indra).

This Stanayitnu is the presiding Deva of vajra or thunder-bolt of the big INDRA. He is also called Aśani or the destroyer of enemies (aśanât areḥ).

(Thus Stanayitnu, Indra and Aśani are different names of one and the same Deva, who is a son of Vâyu, and who constitutes the thunder-bolt of INDRA, the big Deva of that name).

The author now explains the word Prajâpati and Yajña and Paśu.):—Yajña is the name of the son of *Indra*, the same who is called Jayanta. This very Jayanta, called also Yajña, is the presiding Deva of animals, and so is called Paśu.

MANTRA 3 to 6.

In this way, the principal Devas are said to be 33 in number.

(Now, the question arises, why the Devas like Dakṣa, etc, have not been mentioned among the 33. To this, the Commentator replies that they have also been mentioned:—)

The Devas, with Agni at their head, as mentioned above, contain Dakṣa and the rest. They are sons of Vâyu, and are presiding deities of the senses, Prâṇas even.

(It may be asked, though Śiva has been included among the six principal Devas, why the other Rudras have not been mentioned among the 33 Devas. To this, the author replies :—)

The Rudras also being possessed (Âveśa) by Śiva, being in fact his part, have not been separately mentioned in this place, but are included in the term Śiva.

(The Commentator now gives a reason why Aniruddha has not been mentioned separately among the 33 Devas :—).

As Aniruddha is possessed by Kâma, so he is included in the term Kâma. Therefore, he has not been separately mentioned.

Note.—Kâma is the father of Aniruddha, and so the latter is included in the term Kâma.

(Now, Jayanta, who is an inferior deity, has been mentioned among the 33, while more important Devas have been omitted. Why so? To this, the Commentator replies :—)

Since Jayanta, the son of Indra, is possessed by Manu, so he has been enumerated among the 33 Devas.

Note—So the mention of Jayanta shows that Manu also has been included among the 33 Devas.

(Now, there are other Devas, like Aświns, etc. Why have they not been included in the list? To this, the author replies :—)

The two Asvins, Nirriti, and Kuvera, and Vinâyaka are included among the Âdityas: namely, among the Aryamana and Anśa and those that follow them, because they are specially possessed by these Devas.

Note.—Thus the two Aśvins, Nirriti, Kuvera and Vinâyaka are included among the Aryamana, Anśa and the three other Devas after Anśa. Anśa is a name of one of the twelve Âdityas.

No doubt, the spouses of Indra, Kamâ etc., have not been separately mentioned, because, as a general rule, the mention of the husband includes the wife also.

Most of the Devas mentioned in this Brâhmaṇam, were mentioned also in the previous Brâhmaṇam. Thus there were mentioned in that Prithivî, Agni, Antarikṣa, Vâyu, Âditya, Chandra and Taraka. And these words were explained there as meaning Garuḍa, Shiva, the Lord of elements—Vâyu, Sarasvati, Sun and Moon, etc. Not only this, but in that Antaryâmin Brâhmaṇam the word Prithivî, Antarikṣa, Vâyu, Dyu, Chandra-Taraka were slightly differently explained from what they are explained here. Here Prithivî means Sauparṇî (the wife of Garuḍa); Antarikṣa has been explained as Sraddhâ; Vâyu has been explained as the principal Vâyu or Sûtra Âtma; Dyu has been explained as Umâ, and Chandra has been explained as Kâma, and Tarakâ has been explained as Indra. Thus the same Devas, mentioned in Antaryâmin Brâhmaṇam are mentioned here also. Why is it so?. To this, the author answers :—

Though the Devas Prithivî etc., mentioned here, have also been mentioned in Antaryâmin Brâhmaṇam, yet it is so because in that Brâhmaṇam also it was necessary to mention them.

(To the question, " who are these three Devas, " the answer is " these three Lokas." Who are the Lokas or Devas denoted by the term Loka. The answer given, if taken in its literal sense, would mean the three worlds are the three Devas. Thus the three worlds would be included among the six mentioned before it. But this is impossible, for then the number six would be increased to nine and, instead of 33 devas, we shall get 36. Therefore, the word Loka must mean, not worlds, but some of the Devas out of the six mentioned before. Therefore, the author now enumerates these three Lokas :—)

Among the six Devas, three are superior namely Vâyu, Garuḍa, or Vîndra. (Vi meaning bird, and Indra meaning King, so Garuḍa is called Vîndra also) and Śiva (called also Maheśvara).

(How are these three Gods to be understood by the word Loka? To this the author replies :—)

Because these three Devas, are the abodes of their respective spouses, they are Lokas or refuge to them (namely, to their spouses).

They are also called Loka, because they have knowledge for their form, or they are all Intelligences (the root 'Luk' means knowledge also).

(Why Brahmâ and Śeṣa, with their wives, have not been mentioned among the three? If it is said that they have not been mentioned, because they were not mentioned among the six, or among the 33, then that is no answer. For then the further question would arise, why were they not mentioned either among the six or among the 33. To this, the author answers :—)

Because Brahmâ and Vâyu have the same status or grade, and because Śiva has the same grade as Śeṣa, therefore, Brahmâ and Śeṣa have not been separately mentioned.

Note.—Thus Brahmâ with his wife, Sarasvati, is included in Vâyu and his wife Śraddhâ, because the grade of Vâyu and Brahmâ is the same. Similarly, Garuḍa and his wife, Sauparṇi, belong to the same grade as Vâyu and Brahmâ. Similarly, Śesa is included in Śiva. The sense is, that Brahmâ and Vâyu, together with their respective wives, and Śesa and Śiva, together with their respective wives, have the same grade; so also Garuḍa and Śesa have the same grade together with their respective wives. Thus the mention of Vâyu includes Brahmâ, the mention of Śraddhâ includes Sarasvatî. The mention of Śiva or Garuḍa includes Śesa. The mention of Umâ or Sauparṇi (wife of Garuḍa) includes Vâruni (wife of Śesa). Therefore, neither Brahmâ with his wife, Sarasvatî, nor Śeṣa with his wife, Vâruṇî, has been separately mentioned, either in the list of 33 or in the list of six or in the list of three.

MANTRA 8.

(To the question, 'Who are the two Devas?' the answer is Annam and Prâṇa, which, ordinarily, mean food and breath. But Annam and Prâṇa must mean here some of the Devas denoted by the previously

mentioned three, namely, either Śiva, Vâyu, or Garuḍa. Out of these three, who are the two Devas indicated by the terms Annam and Prâṇa? To this, the author answers:—)

Śraddhâ and Vâyu are the two Devas denoted here by the term Annam and Prâṇa. Annam denotes Śraddhâ and Prâṇa denotes Vâyu. Annam is derived from two words At+nam. *At* means Atîta or surpassing or superior; and *Nam* means Netri or leader: thus Annam means the most excellent leader, so it means Śraddhâ the wife of Vâyu, because she is the leader, even of the Devas, like Śeṣa, etc., also, and superior to them.

(Why in enumerating the two, Śraddhâ and Vâyu have been taken; for Śraddhâ has not been included in the three? In answer to the preceding question, the three Devas mentioned therein are Śiva, Vâyu, and Garuḍa. Śraddhâ is not among these three. How can then she be indicated among the two mentioned in this question? To this, the author answers:—)

Śraddhâ is included among the three, for Śraddhâ, being the wife of Vâyu, is included in the word Vâyu.

No doubt, Vâyu, Śiva and Garuḍa are superior to their respective wives, Śraddhâ, Umâ and Sauparṇî; and, therefore, the three are said to be superior to the six. But it does not mean that Siva or Garuḍa is superior to Śraddhâ, the wife of Vâyu. The husbands are superior to their wives, but it does not follow that any one of these husbands is superior to the wives of other Devas mentioned in the same list.

MANTRA 9.

(In this Mantra, to the question, 'Who is the one Deva,' the answer is Prâṇa. Naturally one would understand that the word Prâṇa, used in this Mantra, must be the same Prâṇa as used in the previous Mantra, in answer to the question. 'Who are the two Devas.' There Prâṇa meant Vâyu or Sûtra Âtma. But in this Mantra, Prâṇa does not mean Vâyu, but a higher deity. This the author explains:—)

The word Prâṇa here, denotes verily the Supreme God Viṣṇu, who is the highest Lord (and not Vâyu). The word Prâṇa here is derived from three words—Pra+â+na. *Pra* means the most excellent (Prakriṣṭa). *Â* means altogether, full (Âsmantât) and *Na* means joy or bliss. Thus Prâṇa means the highest and fullest bliss. Therefore, Prâṇa is the Lord Viṣṇu, and no one else.

To the question, 'Who is Adhyardha or onehalf (½)' the answer is yo-yan-pavate, which literally means "He that blows." It would thus

mean the elemental Vâyu or air, for it is the air that blows. To remove this misconception, the author says :—)

The word Adhyardha means surpassing all in every quality, and so it means Vâyu, for He always surpasses all in every quality.

(In the text the question is asked, why is he called Adhyardha, and the answer therein given is, Yad Asmin Idam Sarvam Adhyardhnot Tena Adhyardha, which is generally translated as "Because when the wind was blowing, every thing grew (Adhyardhnot),"

But Adhyardhanot really means, because he surpasses all. Adhyardha is compounded of two words, Adhi meaning surpassing, and Riddha power or glory. He who possesses power or qualities surpassing all, is called Adhyardha.

(But how is it that you say that Vâyu surpasses all in qualities. To this, the answer has been given also, Tad-ahur-yad-ayam-eka-iva-eva Pavate Atha Katham Adhyardha.' The word used here is "Iva," meaning like unto or as if. Thus it is not said ekah-pavate "the one purifies" or "singly purifies" or "alone purifies." Why does the text say, "*as if one* who purifies." The text nowhere says that there is a second Deva also, who purifies. In fact, according to the text, Vâyu is the one and sole purifier. Why is, therefore, *Iva* used there, which would mean that Vâyu is not the one and sole purifier, but he looks *like* one and sole purifier; there is some other purifier also. To this question the author answers:—)

To Vâyu does not belong the singleness of purification, for the Supreme God Hari is superior even to Vayu, in the matter of purification. Therefore, the text says Eka-Iva-Pavate,—'he purifies *as if* singly.' (Thus Vâyu is neither one or the supreme person, because Hari is superior to him, nor is He (Vâyu) a second person, because in Him, there is the highest love of Hari. Thus Vâyu is called one-half or Adhyardha, because he is neither one or the supreme person, nor is he two or the not supreme person. But he is onehalf or Adhyardha, and because he possesses all attributes in greater quantities than all the rest of the Devas taken together. (Of course, it need not be said that Vâyu does not possess higher qualities than Viṣṇu.)

Note.—Thus the second person of the Hindu trinity consisting of Viṣṇu (the supreme God), Vâyu, the most beloved son of God, and Ramâ (the Holy Ghost), Vâyu is so intimately beloved of God, that he almost approaches Godhead, and so he is called one-half

(The author now explains the Mantra, Yad Asmin Idam Sarvam Adhyardhnot Tene Adhyardha, in a different way :—) Vâyu is called Adhyardha or one-half, because he is neither impossible, of attainment, nor is he absolutely unattainable, so he is called Adhyardha.

Thus the above sentence means :—Because through Vâyu all this universe is controlled, regulated, and upheld, he is called Adhyardha or the supreme controller.

(In enumerating the Devas, one after the other, according to their higher and higher grades, it should be proper to mention the Goddess Śri, just before Vâyu, and after Viṣṇu. Why has Śri been omitted? To this, the author answers :—)

Because Śri is most intimately connected with Hari, so She has not been separately mentioned from Hari.

Note.—Śri is the most Antaranga, more interior and more intimate than Vâyu even, therefore, she has not been separately mentioned.

Though Śri in her own form is separate from the Lord Hari, and inferior to Him only, yet she is superior to all the rest from eternity. And so she has not been separately mentioned. But Viṣṇu is superior to her also, excelling her in all attributes and being free from all faults.

In the Mantra 2, the question was asked, 'Who is Ekah Devah,' and the answer 'is Prâṇa.' Ordinarily the word *Eka* means "one". It has a special meaning here which the author explains :—

The word "Eka" here means eternal, because there is no one like unto him, nor surpassing him, in attribute. Therefore, Viṣṇu is called the One, not in the sense of the Advaitins, who say that there is no other being than Brahman, but in the sense that Viṣṇu is the One, in the sense that no one is equal to him or surpasses him.

MANTRA 10 to 17.

[The next eight Mantras are connected together. In them are mentioned five things, (1) the dwelling or Âyatana (2 the external light or Loka (3) the internal light or Jyotir (4) the person or Puruṣa and (5) devatâ or deity. These eight are shown in the following table :—

Dwelling or Âyatana.	External light, or Lokaḥ.	Internal light or Jyotir.	Person or Puruṣa.	Devatâ or deity.
1. Prithivî ...	Agni ...	Manas ...	Śârîra ...	Amṛitam
2. Kâma .	Hṛidayam ...	Do. ...	Kâma-maya ...	Striyaḥ
3. Rûpa ...	Chakṣus ...	Do. ...	Âditye Puruṣa...	Satyam
4. Âkâsa	Śrotram ...	Do. ...	Śrautra Puruṣa.	Diśaḥ
5. Tamas ...	Hṛidayam ...	Do. ...	Chhâyâmaya ...	Mṛityu
6. Rûpa ...	Chakṣus ...	Do. ...	darśe Puruṣa.	Asuḥ
7. Apas ...	Hṛidayam ..	Do. ...	Apsu Puruṣa ...	Varuṇa
8. Retas ...	Hṛidayam ...	Do. ...	Putra Maya ...	Prajâpati

The author now explains the eight Puruṣas mentioned in the fourth column of the above table.]

The word "Śârîraḥ Puruṣaḥ" means Manu; by the word "Kâmamayaḥ Puruṣaḥ is meant Pradyumna. The word "Âditya Puruṣaḥ" means Rudra; the word "Śrautṛaḥ Puruṣaḥ" means the Moon. "Chhâyâmayaḥ Puruṣaḥ" means Nirriti; "Âdarśe Puruṣaḥ" means the Sun; "Apsu Puruṣaḥ" means Parjanya; "Putramaya Puruṣaḥ" means Śakraḥ.

The Commentator now explains the eight Devatâs:—

The word "Amṛita" means Vâyu. The word Striyaḥ means Sarasvatî, Umâ, and Śrì. The word "Satya" means Brahmâ. Garuḍa and Śeṣa and Dakṣa are called Diśas. They are called Diśas, because they give the word of command, or they are commanders. The word "Mṛityu" means Yama. "Asu" means Vâyu, that is inside every body, or the internal Vâyu. By the word Prajâpati is meant Brahmâ, when he acts as the protector of creatures.

[The author now explains the word Jyotir, and shows its difference from the word 'Loka.' Though both words mean light, yet one is used for the inner light or the light of the soul, and the other is used for the external light or the outward illumination, or the light other than that of soul; *e.g.*, light of reason, &c.] The word Jyotir means the inner light, or rather the Deva who illumines the hearts of men; while Loka means the external light.

Note. -The author now explains the word Manas, as occurring eight times in the above table, under the third column of Jyotir:—

Manas means here the Goddess Ramâ, because she dwells in the hearts of men and her name is Manas; and because her nature is intelligence or consciousness.

[The author now explains the eight words, Agni, etc., occurring in the second column, under the head Lokah, namely, Agnir Lokaḥ, Hṛidayam Lokaḥ, Śrotram Lokaḥ, and Chakṣur Lokaḥ:—

(She, namely, Ramâ) is Agni or fire in the external world, because she dwells in fire; and she is called Agni, because she eats (Âdanât) everything. She, Ramâ is called Hṛidayam or heart, because she dwells in the heart or Buddhi, and so is called the heart. And as heart is her dwelling place, it is said that heart is the external light. And she is called Chakṣuḥ or eye, because she, Ramâ, is the cause of sight. Thus she constitutes the eight-fold Lokas or lights of various worlds inside the human body.

[Now, the form of Ramâ in Manas is called the internal light. How is it that she is called external light, with regard to the Lokas like Agni, Hṛidaya, etc. Agni as Goddess of speech is an internal substance, and so

also Chakṣu or eye, Śrotra or ear, Hṛidaya or heart, all these are internal organs or inside the body of a man. Why is she called *external* light with regard to these bodily organs? To this, the author answers:—]

Ramâ is said to be the internal light of Manas, because the mental functions compared with the functions of speech, hearing, seeing, &c., is more internal than these other functions. Therefore, these other functions are called the external light of Ramâ. Thus there is no contradiction in saying that the goddess Ramâ is the internal light of Buddhi or conscience, and that, comparatively speaking, she is the external light of speech, sight, ear, etc.

[In the Mantra, ima eva-Trayo Lokaḥ, the word Lokaḥ has been explained as meaning the three Intelligences—Vâyu, Garuḍa, and Śiva. There also the word Lokaḥ has not been taken in its ordinary sense of worlds, but of Intelligences. Had the word Lokaḥ been taken in its ordinary meaning, it would have been open to the following objection, as shown by the author:—]

In the above Mantra, the three Lokas have been explained as three Devas. If they were not so explained, how would it have been possible for three inert, lifeless worlds, to contain all living Devas. Moreover, how in that explanation the Devas could be said to be contained or included in the worlds. Moreover, how it could be said that all the Devas are contained in Agni, etc.; for Agni and the rest are not superior to Indra and the rest.

[In the ordinary meaning of that Mantra, the three Lokas are Agni or fire, Vâyu or air, and Âditya or the sun; but, as a matter of fact, all the Devas are not included in fire, air and the sun. Nor can it be said that the fire, air and the sun are the dwelling places of the Devas, and in that sense the fire, air and the sun are said to be the worlds of the Devas, and the Lokas, therefore, means the dwelling places. For, if it meant that the fire, air and the sun are the sole dwelling places of the Devas and their only dwelling places, then it would contradict the well-known fact that the various bodily organs of all organized beings, like man, etc., are also the dwelling places of the Devas. The Devas preside or dwell in the various senses of man and of every other living being. So it is not correct to say that fire, air and the sun are the only three dwelling places of the Devas. In fact, the Jîva body is a microcosm. And, therefore, the Commentator says:—]

As the body of every creature is also the dwelling place of all the Devas, so there is nothing special in the three worlds—fire, air and Âditya. Therefore, the word Lokas does not mean worlds there.

[If the dwelling places alone are not meant, what then is meant there? To this, the Commentator answers :—]

The superiority of one Deva over the other as regards the possession of certain qualities, is intended to be described there. Therefore, when the Mantra says, "Eteṣu hi-Idam-Sarvam-ṣaṭ." It means, "in these three are these six included." So, superiority in power is meant here, namely, "in these three Devas, Vâyu, Garuḍa and Siva, the six-fold power is greater in quantity than in the remaining three Devas of the group of six."

Note.—It does not, therefore, mean that all the Devas are contained in these three Devas, as has been explained by others. They translate it :—"For in them all these Gods exist." According to Madhva it means "for in them, namely, in the three Intelligences, Vâyu, Garuḍa and Śiva, these Goddesses, their wives, find their shelter and the six-fold guṇas exist in pre-eminence."

(In Mantra 7, it is said "Etesu-hi-idam Sarvam Ṣaḍ," which has been understood to mean that all the Devas are included in these six Devas. But it really means :—)

In these six Devas all the six powers, like Aiśvarya, etc., exist in their complete fullness. These six powers are found in other Devas also, but not to the same extent as in these six Devas. The same idea is expressed also in the Mantra "Yad Asmin Idam Sarvam Adhyardhnot—" "in this, all this increased or reached its excellence." There also the reference is to these six powers. So also in the Mantra "Sa Brahma Tyad Ity Âchakṣate"—"He is Brahman or Full, and he is called Tyad." Here also the reference is to the fullness of the above-mentioned six qualities. So also in the Mantra "Mahimâna-Eva Eṣâm," etc. There also the superabundance of the six qualities is also indicated. The mere fact that the inferior Devas are said to be the Mahimâs or the measures of the greatness of the superior Devas, shows that the inferior Devas are included in the superior Devas.

(The Mantra says "idam Sarvam Ṣaḍ"—"all this is six." The word "six" is in the plural number, but the word Sarvam is in the singular number. How is this plural number Ṣaḍ put in apposition with the singular number Sarvam. To this, the Commentator answers :—)

The word Ṣaḍ here denotes Guṇaṣaṭkam, "the group of six qualities," and thus it is also in the singular number, and it means "all this group of six," and, therefore, the word Sarvam is properly in apposition with Ṣaṭ.

(But how do you explain the word Sarvam to refer to the six qualities? To this, the Commentator answers :—)

The word Sarvam means here Pûrṇam or full, and, therefore, "Idam Sarvam Ṣaḍ" means "in these three Intelligences, the group of six attributes is to be found in its fullness."

(But there is no mention anywhere before in the context, of the six attributes; where do you find, therefore, any reference, expressed or implied, to this group of six attributes? To this, the Commentator answers:—)

The reference to the group of six attributes, is to be found in the implication of the word, "Idam," in the Mantra "Idam Sarvam Ṣaḍ." This is on the analogy of the implication, Ayam-me hastaḥ, where the word Ayam is by implication taken to refer to Bhagawan. Therefore, though there is no express mention of this group of six attributes, in the text, yet it is to be understood there, by virtue of the implication of the word 'Idam."

(Now, it has been said above that mere dwelling-place is not intended to be described there, but that excellence in the possession of the six attributes. The author now shows that the possession of these six attributes in super-abundance, also makes these Devas the dwelling-places of the inferior Devas, by implication:—)

By saying that these six Devas possess these attributes in super-abundance, shows that the other Devas must be understood as subordinate to them, and consequently these six Devas become the dwelling-places also of the inferior Devas. Because the higher Devas have a larger scope of pervasion than the inferior Devas, and so the superior Devas include the inferior Devas.

It is not, however, a general rule that a dwelling-place is necessarily superior to the people dwelling therein. Because we find that houses are dwelling-places of men, but it does not follow that houses are superior to men in their attributes. Therefore, the *mere* fact that certain Devas are dwelling-places of other Devas, would not make the residence to be superior to the dwellers. Therefore, the word Lokaḥ has not been explained as dwelling-places or abodes or worlds.

(The author now explains the sentence "Sabrahma Tyad Ityâchakṣate.")

Viṣṇu is called Brahma, because all qualities are in fullness in him, because the word Brahman means full. Viṣṇu is called Tyad, because he always exists in unchanged form, from eternity. The word Tyad is composed of two words, "Ta," meaning Tathâtva, "in the same condition," and "Yat," meaning Yâti, going or existing. He who exists in the same condition always, without modification, is called Tyad; and so it is a name of Viṣṇu, who is the God of all gods of gods and Lord of all Lords of Devas.

All the above explanation is given in the words of the Mahâmimânsa, from which it has been quoted.

MANTRA 9.

Note.—Prâṇa is the great Lord Viṣṇu, because he is Pra (प्र) Â (आ) Na (ण), meaning bliss, highest and fullest. Pra meaning the best, Â, on all sides, and Na, the bliss. Vâyu is the Adhyardha because in him the guṇas or all the qualities are in greater degree. Superior importance there is none in the Vâyu, because the Lord Hari is always behind this Vâyu. Because the Lord Hari has great love for Vâyu, therefore Vâyu is his property and not his rival. Because the qualities of Vâyu are far superior to those of the other gods, therefore, there is nothing which the Vâyu cannot do or cannot obtain, hence he is called Adhyardha or a god of higher qualities. Because Śrî is Antaranga to the Lord Hari, so she has not been spoken of as a separate deva other than the Lord Hari. Śrî, when considered as separate from the Lord Hari, is always highest of all the devas. The Lord Viṣṇu is higher than even Srî herself, higher in all the qualities and free from all sorts of defects. He is the only one Lord, because there is none like Him. He is Para (पर), because He has all the qualities in Him: He is the Brahman, because all the qualities are in Him in full extent. It has been said in the Mahâmimânsâ "Eternal and change-less Viṣṇu, the lord of the gods, is rightly called Tyad" (त्यद्.")

Moreover, in the commencement of this Brâhmaṇam, the inferior Devas are said to be the Mahimas or measurers of the superior Devas, and that alone shows that the inferior Devas are included in the superior Devas, for the part is always included in the whole. Therefore, having already mentioned that the inferior Devas are included in the superior Devas, by the fact of their being measurers, why is it necessary to repeat the same conclusion by saying that the inferior Devas are included in the superior Devas, because the superior Devas are the abodes of the inferior.

(Having thus explained the word 'Lokah' in the Mantra, Ima Eva Trayao Lokah,' the author now explains how the words, Amrita, etc., mean not immortality, etc., as explained by others, but they mean the various Gods as given by us, and in that explanation also the word 'Lokah' cannot mean worlds; therefore. the Commentator says:—)

How, if the word Strî, etc., meant women, etc., could it be said that the Gods, Kâma etc., whose power is so well-known to all, are inferior to mere ordinary women, &c. According to the ordinary meaning of this Mantra, it signifies that the Devatâs of Kâma are women. Now, Kâma being a very high God, it is wrong to say that mere women are Devas of Kâma.

(Well, let it be so; but how do you find that the superiority of the Deva Vâyu is established in this Brâhmaṇam? To this, the author says:—)

The superiority of Vâyu over all other Devas is well-known, as we find from the following Vedic Mantras.

In the Ṛig Veda (X. 168. 4), we find Vâyu praised as the highest Deva :—

Âtmâ Devânâm Bhuvanasya Garbho आत्मा देवानां भुवनस्य गर्भो
Yathâ Vaśan Charati Deva Eṣaḥ. यथा वशं चरति देव एषः ।
Ghoṣâ Id Asya Śrinvira Na Rûpam घोषा इदस्य श्रृण्विरे न रूपं
Tasmai Vâtaya Haviṣâ Vidhema. तस्मै वाताय हविषा विधेम॥

"The soul of all Devas, the womb of the universe, this God moves ever as his will inclines him.

"His voice is heard, his shape is ever viewless. Let us adore this Vâyu with our oblation."

So also in the Ṛig Veda (VII. 87.2), we find :—

Âtmâ Te Vâto Raja Â Navînot आत्मा ते वातो रज आनवीनोत्
Paśur Na Bhûrṇir Yavase Sasavân. पशुर्न भूर्णिं यवसे स सवान् ।
Antar Mahî Brihatî Rodasî Me अन्तर्मही बृहती रोदसी मे
Viśvâ Te Dhâma Varuṇa Priyâṇi. विश्वा ते धाम वरुण प्रियाणि ॥

"The Vâyu is thy (Master). He sounds through all regions like a wild beast that seeks his food in pastures.

"Within these two, exalted earth andheaven, O Varuṇa, are all the forms thou lovest."

Note.—Thus these two Vedic Mantras show the superiority of Vâyu over all other Devas.

(Indra has been mentioned only among the 33 Devas, and not among the six superior Devas out of these 33. It would, therefore, appear that Indra is merely an ordinary Deva. To remove this misconception, the author quotes a Vedic Mantra, showing that Indra is also a very high deity, though not equal to the six highest :—)

Indro Vai Devânam Ojiṣṭhaḥ.—

"Indra verily is the most powerful of all the Devas, (because he has the power of supporting them)."

(It has been mentioned above that Brahmâ, the Four-faced, is included among the three highest Gods, by the term Vâyu, because he and Vâyu belong to the same grade. So Brahmâ also is superior to all the remaining 30 Devas. The Commentator quotes an authority for it :—)

Brahmâ Devânam Prathamaḥ Sambabhûva
Viśvasya Kartâ Bhuvanasya Goptâ.—

"Brahmâ was the foremost among the Devas that arose in the beginning. He was the creator of the universe and the protector of all worlds."